Vol. LX. No. 4 April, 1919

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

SAINT FRANCIS AND THE HOLY LAND 353
The Rev. V. F. KIENBERGER, O.P., Washington, D. C.

IS THE AMERICAN COLLEGE DOOMED ? 359
The Rev. F. P. DONNELLY, S.J., College of the Holy Cross, Worcester, Mass.

THE PRIESTLY LEADERS OF THE SLOVENES 365
E. CHRISTITCH.

ECCLESIASTICAL ADMINISTRATION IN JUGO-SLAVIA 371
The Rev. MATHIAS SAVS, Shakopee, Minnesota.

CLERICS RETURNING FROM MILITARY SERVICE 378
The Very Rev. Monsignor ANDREW B. MEEHAN, D. D., J.U.D., St. Bernard Seminary, Rochester, New York.

ARMY CHAPLAINS AS SEEN FROM THE RANKS 388
The Rev. JOSEPH A. MURPHY, D. D., St. John's Seminary, Boston, Massachusetts.

OFFICIAL DIOCESAN REPORTS TO THE HOLY SEE 414

THE PRESENT PUBLIC DANGER TO OUR PARISH SCHOOLS:
I. SACERDOS 417
II. The Right Rev. PHILIP R. McDEVITT, D. D., Bishop of Harrisburg 422

DE MATRIMONII CONSUMMATIONE (Communicated) 426
EPISCOPUS.

THE CENSURE FOR FALSE ACCUSATION 430
H. A. J.

MARYKNOLL MISSION LETTERS. II 432
The Rev. FRANCIS X. FORD, A.F.M., Canton, China.

CHURCH REVENUE BY ASSESSMENT 439
The Rev. JOSEPH SELINGER, S.T.D., Jefferson City, Missouri.

CHURCH SUPPORT 441
The Rev. F. J. JANSEN, Elkhart, Indiana.

MATRIMONIAL DISPENSATION UNDER THE PRESENT CANON LAW 448
E. F. M.

RECENT BIBLE STUDY: The Future of Palestine. The Aramaic Acts 458
The Rev. WALTER DRUM, S.J., Woodstock College, Woodstock, Maryland.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1919: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.50
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

PASTOR HALLOFT—A Story for Every Priest

St. Bernard's Seminary O-Neh-Da Vineyard
ALTAR WINE

For Sacramental Purposes

ON account of the increased cost of labor and of materials used in shipping Altar Wines and of a recently imposed government tax we find it necessary to revise our prices as indicated below. We take occasion to call attention to the reliability of the wine and to its superior qualities. The wine is made according to the rules of the Church **under the personal supervision of the Right Reverend Thomas F. Hickey, Bishop of Rochester, who gives his guarantee to the purity of the wine.** It is both licit and valid matter for the Holy Sacrifice of the Mass.

Revised List—Spring of 1916

GRADES AND PRICES

Ordinary Altar Wine, made from Concord, Catawba and Worden grapes,
Bottled, 5 gallons in 25 bottles $10.00
In bulk, 1 keg 10 gallons. 15.00
In bulk, 1 keg 23½ gallons..... 25.00
In bulk, 1 barrel 46 gallons 65.00

Elvira Altar Wine, made exclusively from the Elvira grape, sold only in bottles
5 gallons in 25 bottles 12.00

Superior Altar Wine, made exclusively from Delaware, Brighton or Salem grape, sold only in bottles,
5 gallons in 25 bottles 16.00

War Tax Additional. **No Dealer has this Wine for sale.**

Kindly advise method of transportation—Freight or express.

Address all communications to REV. M. J. NOLAN, Chancellor, 72 Frank Street, Rochester, N. Y.

ALTAR WINES BEYOND DOUBT

L'ADMIRABLE
Kegs, per gal.
12 Bottles,
50 Bottles,

NOVITIATE
Kegs, per gal.
12 Bottles,
50 Bottles,

VILLAJOSEPH
Kegs, per gal.
12 Bottles,
50 Bottles,

MALVOISIE
Kegs, per gal.
12 Bottles,
50 Bottles,

Capacity of kegs, 5, 10, and 22 gals.

For Sacramental Purposes

(Copy)

SACRED HEART NOVITIATE
Los Gatos, Cal., January 2nd, 1918.

BARNSTON TEA COMPANY, 6 Barclay Street, New York.

Gentlemen: With great pleasure we send you our greetings for the year 1918.

Judging from your sales in 1917, the Eastern Clergy must realize more and more the absolute purity of our Novitiate Wines and the reliability of your Agency.

Our books show that during the past twelve months we shipped to your Company in sealed carloads:

2,797½ Gallons ..... Admirable
14,728 Gallons ..... Sweet Novitiate
7,799 Gallons ..... Villa Joseph
5,448½ Gallons ..... Malvoisie

There was therefore an increase of 6,666½ gallons over the shipments of 1916.

Trusting to hear of still greater sales in 1918, and thanking you most cordially for the faithful and most conscientious performance of your duties as our sole Eastern Agent,

Very sincerely yours, THE SACRED HEART NOVITIATE,

Jos. M. Put sj.
Pres.

Sole Eastern Agents

Barnston Tea Company, 6 Barclay St., New York

Established 1870

Forty-eight Years as Dealers in Valid and Licit
ALTAR WINES

For Sacramental Purposes

The Donnelly Brothers

respectfully call attention to their popular Altar Wines, popular because of their proven purity and agreeableness for use when fasting.

"Collegiate" **"Pureza Light"** **"Mission San Gabriel"**
"Donnelly Bros. Special" **"Pureza Dark"** **"San Patricio"**

Satisfaction Guaranteed. ***A Trial Order Solicited.***

The Donnelly Brothers, Troy, N. Y

CONTENTS CONTINUED

ANALECTA:

SACRA CONGREGATIO CONSISTORIALIS:

De Relationibus Dioecesanis 396

STUDIES AND CONFERENCES:

Our Analecta—Roman Document for the Month 414

Official Diocesan Reports to the Holy See 414

The Present Public Danger to our Parish Schools:

I. *Sacerdos* 417

II. *The Right Rev. Philip R. McDevitt, D. D., Bishop of Harrisburg, Pa.* 422

De Matrimonii Consummatione. (*Episcopus*) 426

The Censure for False Accusation. (*H. A. J.*) 430

Maryknoll Mission Letters. II. (*The Rev. Francis Xavier Ford, A.F.M., Canton, China*) 432

Church Revenue by Assessment. (*The Rev. Joseph Selinger, S.T.D., Jefferson City, Mo.*) 439

Church Support. (*The Rev. F. J. Jansen, Elkhart, Indiana*) 441

Matrimonial Dispensation under the Present Canon Law. (*E. F. M.*) 448

Feast of the Holy Family 450

Place for Burial in a Church 451

Revenue Required for the Erection of a Parish 451

Liturgy and Music in the Church 452
(*The Rev. F. J. Kelly, Mus. D., Catholic University of America*)

Obligation of a "Missa Cantata" 454

Duty of Celebrating the Funeral Mass without Separate Compensation 454

Sisters' Chaplain and Parish Rights 455

Mass for a Deceased Protestant Minister 456

Adoration of the Person of Christ 457

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: The Future of Palestine. The Aramaic Acts 458
(*The Rev. Walter Drum, S.J., Woodstock College, Maryland*)

CRITICISMS AND NOTES:

Lanslots: Handbook of Canon Law for Congregations of Women under Simple Vows.. 467

———: Memoirs of Pittsburg Sisters of Mercy 468

Batiffol: Etudes de Liturgie et d'Archéologie Chrétienne 469

Levy: The Heavenly Road 470

Janvier: Exposition de la Morale Catholique 471

King: Industry and Humanity 472

LITERARY CHAT ..... 476 BOOKS RECEIVED 479

✣ ✣ ✣ ✣

Four Books for Every Priest

Pastor Halloft: A Story of Clerical Life
Price, $1.50 net

Index of the Ecclesiastical Review. Vols. 1-50
Price, $3.00

Practical Aspects of Canon Law
Price, $1.35

Objective Teaching of the Mass
Price, $0.25

✣ ✣ ✣ ✣

In the REVIEW advertisements which are fresh each month, there is much of personal interest and of news value to subscribers. Many of the advertisers send a change of picture and of copy for each issue, and the illustrations show the improvement that is being constantly made in ecclesiastical designing and furnishing. More and more, priests are coming to recognize this feature of the magazine, and it is gratifying to know that, when they have occasion to order from the houses that address them through our pages, they can say that they saw the advertisement in THE ECCLESIASTICAL REVIEW.

ENRICH YOUR LIBRARY

WITH A

SET OF THE REVIEW

OF RECENT MONTHS there has been quite a brisk turn-over of back copies of the REVIEW. We have been advertising for some numbers to help complete the files of some of our subscribers, and they are still in search of other back copies. If you need some back copies or volumes, or if you have them to dispose of, now is the time to write.

✣ ✣ ✣ ✣

The increased activity in this department is doubtless due to the publication of the INDEX of the first fifty volumes of the REVIEW. The INDEX has proved itself a most useful volume, both for those who have all the volumes of the REVIEW and those who have only a few volumes. Subscribers who have not yet got a copy of the INDEX can procure one ($3.00 postpaid).

✣ ✣ ✣ ✣

Priests who want early volumes of the magazine will do well to send in their requisition without delay. It is impossible to say from day to day what copies or volumes we shall have on hand to-morrow. At this writing we may have the numbers your set lacks or we may be able to get the missing copies for you. Let us know what you need or what numbers you wish to dispose of.

✣ ✣ ✣ ✣

Start to build your set of REVIEW now. It has been a pleasure to us to help complete the sets of several of our subscribers, and we shall gladly try to do it for you. What more valuable for a priest's library than a set of the volumes of the REVIEW ?

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. X.—(LX).—APRIL, 1919.—NO. 4.

SAINT FRANCIS AND THE HOLY LAND.

PRESIDENT LINCOLN had long desired to visit the sacred soil of Palestine, and shortly before his tragic death expressed this wish to Mrs. Lincoln. When another should be burdened with the cares of state and he should be a private citizen once more, they would journey together to the Holy Land, so he told her, adding, "There is no city I desire to see so much as Jerusalem."[1]

The heart of every Christian has always held this instinctive longing to visit the scenes sacred to the Saviour's memory. This heartfelt craving which, from the early days of Christianity, had been expanding almost imperceptibly, culminated in the medieval times when Christendom was the proper name of Europe, whose turrets were none other than those of the new *Regnum Domini* which had arisen over the *Regnum Caesaris*. To the average man of the Middle Ages, Jerusalem was that earthly city about which and in which the Alpha and Omega of man's redemption had traced themselves in letters of Royal Blood. And because the medieval mind dwelt largely in the atmosphere of the supernatural, Jerusalem appealed to its spiritual nature as the most sacred of shrines, the Holy City. So intense was medieval devotion to the Holy Places that safe conduct as well as asylum and food were given to pilgrims journeying thereto; and to shelter a returning pilgrim was considered an enviable honor. He was the object of awe and of inspiration. To have venerated and seen "how those sacred testimonies of the earthly life of Jesus Christ have been

[1] *In Praise of Lincoln, An Anthology* (arranged by A. Dallas Williams), Indianapolis, 1911, p. 229.

preserved to the Catholic world and to Catholic worship" was a privilege universally longed for.[2]

The Crusades were but the outcome of that tender affection of the medieval heart for the soil made sacred by the Master's footsteps. The historian waxes eloquent when he pictures many Crusaders who, on beholding Jerusalem, that *Beata Pacis Visio,* knelt and kissed the hallowed ground. Surely there could have been no crusades if the medieval susceptibility to spiritual motives had been wanting. No purely economic, political or other worldly motive could have inspired a movement fraught with so many obstacles, much less have maintained it. In a word, the medieval Christian wanted to see with his own eyes the sepulchre, where they had laid Him; and touch with his own hands that sacrosanct tomb which had held the bruised Body of the Crucified.

In the soul of St. Francis of Assisi, living as he did at the high-water mark of medievalism, there burned the spirit of the crusader. As a boy, this son of the prosperous Pietro Bernardoni, had gained a generous following of Assisi's youth by reason of his daring leadership, for even in the thirteenth century boys were willing "to follow the leader," whether in playing at war or scaling a cliff or in any other fantastic frolic. Francis appears for the first time in history as a soldier in the battle near Ponte San Giovanni, in which he was taken prisoner by the Perugians.[3] But at the Master's call he cast off the shield and sword of the civil warrior and joined in the world-wide conquest for souls. Knowing the destructive force of warfare, Saint Francis sought to enforce the decrees of that blessed institution which, little by little, effected peace, the *Treuga Dei.* Nor did he cease to urge his townfolk in the words of the Psalmist: "Let peace be in thy strength and abundance in thy towers. For the sake of my neighbors, I spoke peace to thee; peace upon Israel." (Ps. 121 : 7).

Saint Francis's perspective, however, embraced not only the lovely valleys of Umbria, but also other lands whose harvests were ripe unto whiteness, for his native country did not appease fully the longing for souls which devoured him. He

[2] Fr. Godfrey Hunt, O.F.M., "The Holy Land and the Good Friday Collection", in THE ECCLESIASTICAL REVIEW, March, 1918, p. 241.

[3] Fr. Cuthbert, O.S.F.C., *Life of St. Francis of Assisi,* London, 1912, pp. 4-5.

sought a theatre of action more vast than Italy. Having preached to his own the crusade of Love Divine which brings peace to hearts tired of worldly escalades, the Saint directed his zeal toward the Orient, where "the true Light, which enlighteneth every man," had risen upon the world; and he sighed to carry the light of faith to the infidel.[4]

Christendom had already hearkened to the appeals of Christ's Vicar to wrest the Holy Places from impious hands. With "God wills it" on their lips, knights and other warriors had turned toward Jerusalem intent to reconquer the tomb of Christ. The heart of Saint Francis was too chivalrous and his knightly spirit too athirst for self-sacrifice, to allow him to remain a stranger to the Crusade movement, which had gripped the very soul of medievalism. But, "if the glamor of the Crusades was so bewitching," as a writer remarks, "it was in marked contrast to the advance made by the *Poverello* of Assisi, who in 1219 bearded the Moslem Sultan in his den, and won from him a *carte blanche* to go through the Holy Land unmolested."[5] It was the contrast of the sword and the cross. True Crusader that he was, Saint Francis wished to offer his services to the knights who fought for their God, and he desired by ministering to their spiritual needs to have his share, however humble, in the conquest of Jerusalem. With no weapon but the cross, and no battle-cry but "Passio Jesu Christi", Saint Francis thought his crusade would be none the less efficacious, none the less glorious, even though more peaceful. His military tactics were none other than to conquer by preaching; to subdue by the divine word those enemies whom the sword had been powerless to overthrow.[6] Should he perish in his campaign of peace, would not his be a glorious martyrdom? And was not martyrdom the object of his hopes, the realization of all his ideals and the supreme conformity to his Divine Model, Jesus Christ?

In 1219, after the celebrated Chapter of the Mats, Saint Francis put into execution his crusade of peace. The Christian army, at that time, was in Egypt encamped under the

[4] W. J. Knox Little, *St. Francis of Assisi*, New York, 1897, p. 158.

[5] Fr. Godfrey Hunt, O.F.M., op. cit., p. 242.

[6] Fr. Bonaventure Hammer, O.F.M., "St. Francis and the Franciscans", in *St. Anthony's Messenger*, July, 1909, p. 43.

walls of Damietta. Its leader was John de Brienne, brother of Gauthier de Brienne, whom Saint Francis, in his youth, when he had dreamed of glory and combat, had wished to follow. Accordingly the *Poverello* directed his steps toward Egypt, taking as his friar companion, Brother Illuminatus. The enterprise was fraught with hardships and dangers. But to preach to the Sultan and bring him to salvation was the Poor Man's objective; and no obstacle, no famine, no danger, however great, not even the sword could deter him, nor cool the ardor of his zeal.[7] An eye-witness, Jacques de Vitry, recounts the story of the Saint's arrival at Damietta: "We saw arrive Brother Francis, founder of the Order of Minors, a man simple and without letters, but very lovable and dear to God and man. He came to us when our army was before Damietta and was soon respected by all. Instead of finding an army united by the bonds of charity, and animated with the same spirit of faith which had presided over its formation, Francis beheld the spectacle of a camp torn by discord and enfeebled by lack of discipline. How shall this army conquer which has no longer the sentiment of duty strong enough to make it forget in the face of the enemy its personal grievances and its internal dissensions?"[8] Though Saint Francis attempted to dissuade the project of attacking Damietta, nevertheless the Crusaders engaged in battle, 29 August, 1219, and were defeated, due to their discord and their heedlessness of the Saint's advice. The Seraphic Friar thereupon shook the dust of Damietta from his feet and crossed the sea to Acre.[9] Concerning his pilgrimage to the Holy Land, which, according to tradition and subsequent historical writing, took place immediately after this voyage, there is a lack of contemporary documents.

This lacuna in the life of Saint Francis has been the object of historical study for centuries. Marin Sanut, a thirteenth century writer, affirms that the Seraphic Father visited Palestine, and Thomas of Celano remarks that the *Poverello* betook himself to Nazareth, and, on his knees, bathed with tears of love the sanctuary which Jesus and Mary had consecrated by

[7] *Saint François et la Terre Sainte*, Paris, 1891, I, p. 471.
[8] Ibidem, p. 467.
[9] Fr. Cuthbert, O.S.F.C., loc. cit., p. 237.

their sacred presence.[10] In like manner, Quaresmius in his list of places visited by Saint Francis, includes among other cities, Jerusalem, Bethlehem, Emmaus, and Nazareth.[11] Mirandolus also has sung of the saintly Assisian's journey:

> Ascendit in Palestiniae regionem,
> Syriam et Galileam peragravit.[12]

Other writers, notably Mark of Lisbon, Jerome Maniper, Bartholomew of Pisa and Wadding attest that Saint Francis sojourned in the Holy Land.[13] Moreover, in a decree issued on the Feast of Saint Francis 1918, Pope Benedict XV affirms: "That the glorious founder of the Friars Minor, Saint Francis of Assisi, journeyed to Palestine and there visited the Sepulchre of our Lord, is a fact proved by such strong and clear arguments that it may no longer be called into doubt. Historians are no less unanimous in stating that he made this journey in the year 1219, although, nearly two years before, Saint Francis had sent some of his disciples into Syria, there to preach and propagate the Gospel of Jesus Christ, where first its message had been heard. From that time on, until the present day the Friars Minor have remained there uninterruptedly. They formed the Province of the Holy Land, the most glorious of all the Provinces in the Franciscan Order, founded by the holy Patriarch, Saint Francis himself."

Consequently in the light of such testimony, the lovers of the Poor Man of Assisi, even in the absence of contemporary data, may feel free to follow him in spirit and visualize the impressions made in his soul by that land "o'er whose acres trod those Blessed Feet which nineteen hundred years ago were nailed for our advantage to the bitter Cross."

Jörgensen has outlined this chapter upon which we would lovingly linger. "Is it not conceivable," he says, "that Saint Francis went to visit the Holy Places, which must have exercised an irresistible force of attraction over him?" How could Saint Francis better have passed the Christmas of 1219 than at Bethlehem, and the Annunciation of 1220, than at Nazareth,

[10] *Saint François et la Terre Sainte*, II, p. 168.
[11] Op. cit., II, p. 165.
[12] Loc. cit.
[13] Op. cit., VI, p. 99.

and Holy Week and the feast of Easter, than in the Garden of Gethsemani and on Golgotha? His biographers are entirely silent about this time of his life; but when after his return home we find him keeping Christmas at the crib in Greccio, we can see in it a commemoration of a Christmas night in the real Bethlehem; and that which happened in La Verna when the wounds of Christ were imprinted in his body—was it anything else than the completion of what he had already felt two years earlier, kneeling on a Good Friday in the actual Place of the Skulls (Golgotha)?" [14]

Saint Francis would have gladly ended his days in the Holy Land, there to meditate upon those hallowed mysteries of which the Sacred Places were redolent.[15] But God had ordained otherwise. He was to leave the soul-ravishing scenes of the Saviour's Passion and return to his beloved Umbrian hills among which, for centuries, was to resound his voice announcing the message of the Cross. For the *Poverello* communicated his intense love for the sanctuaries of Jerusalem, Bethlehem, and Nazareth to his "Brethren of the Cord", as the Moslem are wont to call the Little Brothers of Saint Francis. Their care of the holy shrines for seven centuries and their devotion to the impoverished Palestinians, Catholics and infidels alike, have merited unstinted praise.[16] To quote Pope Benedict XV, "One can hardly conceive of the number of trials and the sufferings of every kind which the Friars have undergone. Very many of them have laid down their lives for the Catholic Faith; many others became plague-stricken while performing their ministry and died martyrs of charity." Thus the fulfilment of Saint Francis's glorious desire for martyrdom was denied him but given to many of his apostolic brethren. His cheerful resignation to God's designs may be best summed up in that line from Paradiso, "In la sua volontade è nostra pace." Let but the Commander speak, and Francis, true soldier of the Cross, gladly obeyed.[17] And he

[14] Johannes Jörgensen, *Saint François d'Assise* (tr. Teodor de Wyzewa), Paris, 1909, p. 308.

[15] *Saint François et la Terre Sainte*, II, p. 168.

[16] Fr. Michael Bihl, O.F.M., "The Order of Friars Minor", in *The Catholic Encyclopedia*, vol. VI, pp. 294-295.

[17] Hugh Anthony Allen, "The Poet of the Return to God", in *The Catholic World*, June, 1918, p. 294.

bore this fine soldier spirit even to the last salute, loyal to Christ's captain of earth, the Pope; obedient, even to the very moment of the *Transitus*, when the scenes of Golgotha were renewed at Porziuncola.

Looking back athwart seven centuries one can picture the idyllic simplicity of the Umbrian Palestine " where at almost every cross-road one may still find, as it were, the footprints of the blessed wounded feet of the Seraphic Father ".[18] Contemplating thus Saint Francis's pilgrimage to Palestine, we crave the zeal which consumed him, the apostolic spirit and the spirit of martyrdom. And though not every priest may actually visit the Holy Land and venerate its sacrosanct soil, still in spirit he may tread the *Via Dolorosa* from Gethsemani even to Golgotha and to the Arimathean's Rock as often as he ascends the altar of God to renew each day, in a mystic manner, the august Sacrifice of Calvary.

V. F. KIENBERGER, O.P.

Washington, D. C.

IS THE AMERICAN COLLEGE DOOMED?

THE question of the nature of our colleges is one that intimately concerns the clergy. They conduct schools which lead up to college; they should be acquainted with tendencies which by transforming the colleges will react upon secondary and elementary schools and radically modify their programs. The clergy too cannot be indifferent to a movement which may affect the number and character of vocations to their own ranks. Under the plea of reconstruction after the war, the most radical and far-reaching changes in our education are being advocated. The traditional system of Church education seems to be slowly succumbing to outside attacks, and the colleges which formerly were so conducted that any graduate might be fitted for the special training of the priesthood, are threatened with excessive specialization. Colleges have pre-medical, pre-law, and other courses of the kind, but may forget or be tempted to neglect pre-divinity courses. Every priest therefore should be interested in the question prefixing this paper.

[18] Fr. Paschal Robinson, O.F.M., *The Real Saint Francis*, London, 1906, p. 90.

Some would answer the question I propose, by declaring that the American college has already ceased to be. The American college is an institution which arose from a modification of inherited European tradition; its purpose is or was to give a liberal education or general training preparatory to a university. The French *lycées*, the German *gymnasia*, the English public schools, like the Jesuit schools, are all representatives of a common educational tradition, which survives in them with various national and local modifications. America took over this tradition and brought into it a division that did not exist in the European schools. America had no universities of the European type and so devised a shortened course for those who could not go abroad. Harvard and Yale were originally divinity schools and at the same time preparatory in the European sense, and from that combination rose the American college, which was part university and part not.

American elementary schools were modeled on the Prussian *volkschule* and were gradually crystallized into an eight years course. Between the elementary schools and types of schools like the early Harvard College grew up private academies, which produced the prevalent type of high school when the state took up the financing of secondary education. Various tendencies have begun to operate on the American school system and as a resultant of these converging forces the American college is in a precarious condition, if not practically extinct.

There is first what may be called the university tendency. Colleges began to demand more and more preparation for entrance and shifted increased work upon the high school, which in turn passed on what it could to the elementary school. Note the changes made in the requirements for English. In Harvard College, in 1865, for entrance, candidates were examined in reading aloud. In the early seventies, correct spelling, punctuation, and expression, as well as legible handwriting, are expected of all applicants, and such authors as Goldsmith (*Vicar of Wakefield*) and Scott (*Ivanhoe*, and *The Lay of the Last Minstrel*) were assigned. Students are supposed now to have all this on entering high school. The English has been pushed forward four years. The same con-

dition is found in nearly all other studies, though not always to the same extent.

In another way too, the university has been crowding out the college. Law, medical, and other strictly university schools have been established in connexion with former colleges. Naturally those institutions wish to keep the college students in the professional schools. Undergraduates are encouraged to enter their own professional schools before graduating, and pre-medical, pre-law, and other such courses leading to professions are introduced into colleges, first in senior and junior years, and now in sophomore and freshman years. The departmental system by which the college was divided into different faculties, was an imitation of university methods. The elective system found in the departments an apt field for development, and these two tendencies completed the work of changing the old-time college into a university. The American college is practically extinct. The name remains; the reality has disappeared.

While the body of the college was gradually modified, a more deadly attack was made upon its soul. American education, with all education as far back as history takes us, was based upon the principle of formal discipline or general training and on the conviction that certain studies, chiefly of language, were most suited to convey that general training. Modern psychologists attacked both of these traditional assumptions. Educators declared, under the leadership of Dr. Eliot, for the equivalence of all studies. Anything, it would appear, would educate anybody if the teacher was competent. William James of Harvard seems to have led in America the attack on general training. Theoretically, it was claimed that there were no faculties. Capacities, needs, interest, aptitudes are the words used by Dr. Flexner and by the National Educational Association Commission in its Report on the *Cardinal Principles of Secondary Education*.[1] Practically, these modern psychologists denied any common capacity or faculty which would be a supporting medium for general training. All capacities were specific, and there was no transfer from one to another anymore than a good ear made a good eye.

[1] Bulletin, 1918, No. 35, Bureau of Education.

William James, too, claimed to have proved that the memory was not trained by use.

Now American colleges, like the English schools of Eton, Harrow and other public schools, or like the French *lycées* and German *gymnasia,* professed the principle of general training, and even when American colleges took in university work, it was at first such subjects as philosophy and history and other sciences which had a comprehensive scope and wide bearing, making them, as was held, more suitable for imparting a general training. When, therefore, under the teaching of James and his followers, who were a power in normal schools, the doctrine of general training was attacked, the colleges were touched in a vital spot, and their courses of studies tended to become more specific.

The attacks, too, of men like Crane of Chicago on the social evils of American college life and the reiterated insistence of him and others upon the advantages of the so-called practical pursuits had a share in changing the nature of the college. The fantastic theories of college professors from Andrews of Brown to Scott Nearing and the college socialists of to-day tended to the same end.

These were the various disintegrating agencies which have been at work, and it really would seem that the American college has been changed in body and soul, retaining only its name. On the other hand, there were a few conservative tendencies at work. While State colleges, and Harvard, succumbed at once, while Columbia followed soon after, with Yale gradually yielding until now it has completely surrendered, Princeton under the guiding spirit of Dean West and its inherited Scotch philosophy and Scotch common sense has been a stronghold of conservatism. Only Princeton of all our great Eastern colleges could have held a conference on classical studies, boldly reasserting the world-old principles in the face of modern revolution and even during the stress of the war. A courageous act, much to the credit of Princeton's zealous Dean! In many of the other colleges there are individuals and societies actuated by the Princeton spirit. Professor Kelsey of the University of Michigan has been the inspiration in large part of the Michigan classical conferences which have been held since 1895 and which have produced several fine publications,

notably *Latin and Greek in American Education*, a deserving work soon to be issued in a new and enlarged edition.

This last work (1911) showed psychologists beginning to react against James and his followers. Professors Angell and Judd of Chicago with Professor Pillsbury of Michigan took a stand against the exaggerations of special training. Experimenters everywhere have shown that James's experiment on himself was almost certainly imperfect, and inconclusive if true. Professor Cameron of Yale [2] marks an advance for the defenders of formal discipline, though he, with Professor Angell, seems to put the general training exclusively in the will, and so their conclusions will not be effective against those who uphold the equivalence of all studies. Dean Roe of Wisconsin in *Scribner's* [3] is the latest to raise a strong voice for the American college and for a liberal education. All friends of true education will read his splendid article with satisfaction and approbation. Dean West of Princeton has an equally deserving article to the same purpose in the *Educational Review* for the same month.

The doctors, the lawyers, and recently the dentists, in demanding higher standards from candidates for their professions have been conservative factors; but just as they thought everything was settled, the pre-medical classes were brought into college and, as similar provisions will likely be made for other professions, the requirements of general training will soon be lost to these and other professions. What is worse, electivism under the guise of vocational training has moved down through college and high school and is now to be introduced into the grades. If the proposed changes [4] meant that our students could, as in Europe, begin their general training at twelve and carry on their prescribed studies in general training until twenty and then apply themselves to medicine, law, divinity, engineering, the high standards of our professions would not be lowered. But, unhappily, such is not the plan. Students of twelve are to be encouraged to try all kinds of trades and vocations and to be transferred from one curricu-

[2] *Educational Review*, Sept., 1918.

[3] February, 1919.

[4] See *Cardinal Principles of Secondary Education*.

lum to another during the ages of twelve to fifteen and then they are to be differentiated for more experiments and for early specialization. The pre-professional class may begin at twelve, and so there is an end to all the plans and hopes of a rounded education and a well-developed mind for law, medicine, and all the professions.

What now of Catholic colleges? How have they fared in the breaking down of the old collegiate institution? As we should expect, they have resisted more tenaciously. For this there are two chief reasons. Catholic colleges are always more conservative than other colleges. Latin and Greek are not foreign languages in the Church which has spoken and written and still speaks and writes in those languages. The Church has been the humanizer of the world, and the classical languages have been her chief instrument. Another factor in keeping Catholic schools conservative is the expense. They are private schools and have no public money or rich offerings with which to experiment on new means of education or to equip high-priced scientific schools. Besides, the religious orders who conduct our colleges have not been prepared for scientific schools and are not able financially to pay lay teachers, even if there were not difficulties in both lay and clerical teachers against a perfectly harmonious combination in the same institution.

Despite these and other causes of keeping Catholic colleges true to the old ideals, they too, however, have gradually succumbed to the tendencies of the times, and to the glamor of the practical. Schools of engineering, schools of journalism, of science, of commerce, of diplomacy, of foreign trade, and of other topics, have been organized in connexion with Catholic colleges. Pre-medical courses are common and other such pre-professional studies will soon be on the way. The vicious system of electivism and of easy courses for athletes or for careless students, the domination of the practical over the liberal, the reliance upon showy and shoddy courses, instead of upon excellence of teaching, these have entered into Catholic colleges as well as into other colleges. Indeed while other colleges seem to be facing away from multiplicity back to unity and to the old liberal education, as Dean Roe bears witness in the article already cited, Catholic colleges are rapidly travel-

ing the other way. Their sane and sensible conservatism which kept them secure so long, has finally yielded to the pressure just as some of the disillusioned are coming back to the wisdom of ages. The preparatory seminaries of the country are the last refuge of liberal education, and with their growth the Church may feel reassured that its clergy, as ever in the past, will continue still to be educated and refined and will remain the sole representatives of the time-honored liberal education.

F. P. DONNELLY, S.J.

College of the Holy Cross, Worcester, Mass.

THE PRIESTLY LEADERS OF THE SLOVENES.[1]

THE third factor in the new State of Jugoslavia composed of Serbs, Croats, and Slovenes, numerically the least, intellectually the highest, is the product of intensive social and patriotic work by two devoted priests.

The late Father Janez (John) Krek, pioneer, and his friend and follower Mgr. Korosec, now vice-president of the Serbian cabinet, rank as the founders of modern Slovenia. Both were simple parish priests, sons of the people, who became its guides, defenders, and teachers. When the auspicious moment came that allowed free speech without the danger of reprisals on an already long-suffering, outraged nation, the political program of these two clergymen was openly adopted by their Bishops, and given to the world as the national voice of the Slovenes. From this moment it became impossible to ignore or deliberately set aside the aspirations to unity with their brethren of a compact, highly-cultured branch of the Southern Slavs. True, they numbered but a million and a half; but they were organized and determined. The German idea of detaching Slovenia from the sister land of Croatia, in order to preserve the Pan-Germanic road to the Adriatic, finds no supporter to-day. After the solemn pronouncement of Bishops Jeglic, Mahnic, and Bauer that Slovenia tends to union with Serbia, opposition is for ever silenced.

A slight sketch of Slovenia's two most notable men will not be here amiss. Indeed their names are inseparable from even

[1] The writer has lived in the Balkans and was interned in occupied Serbia during the war.—ED.

the most cursory glance at the recent development of Slovenia, and its struggle for recognition by the Powers now shaping the world. Father Krek was the son of a schoolmaster. He studied in Liubliauc (Leybach) and later in Vienna where he became Doctor of Theology. He returned to Leybach to take up the post of professor at the Seminarists' College. From early youth he had been interested in social questions and now published a book on Socialism. Probably he had watched closely the beneficial work of the Christian Socialist party in Vienna. He is certainly the father of Christian Socialism in Slovenia. His political views were strongly democratic, and his great merit is the organization of the Slovene peasants into agricultural and economical associations. He founded reading-rooms, savings banks, athletic societies, and various national, cultural, and political clubs. In one word: he was the educator of the Slovene people. He had the gift of oratory, and his sermons, as well as his speeches, expounded eloquently his lofty and charitable ideals. But even all these activities did not exhaust his capabilities. The hours that should have been spent in recreation or rest from the cares of his parish were devoted to the compilation of school manuals.

To teach the people how to read was not enough. He provided national and edifying literature for them in the shape of village tales, and dramas drawn from peasant life. He also wrote a history of his fatherland and issued pamphlets showing the community of thought, language, and race, with the kin-peoples of Croatia and Serbia. It will be remembered that a great burst of enthusiasm for Serbia swept through the Southern Slav lands of Austria at the time of the Balkan War, causing much uneasiness and rancor in government circles of Vienna. But Father Krek had not waited for Serbia's victories over the Turks to preach closer relations of the Slovenes with Serbia. He had followed the Croatian prelate Strossmayer in advocating more frequent communication on cultural and economic matters between the sons of the same origin dwelling in the Balkans and in Styria. The popular phrase, *Brath je mio koje vere bio* (a brother is a brother of whatever creed), became a recognized fact. Serbia finally relinquished her fear that Russia's insinuation might prove true, and that the Croato-Slovene inclination to union with Greek-Orthodox

kin was but a pretext for religious propaganda. With the decline of Russia as a political power and the collapse of Russian influence, fusion of the Southern Slavs on a basis of mutual tolerance was certainly facilitated for Serbia.

On the other hand the Croats and Slovenes renounced their prejudice against their brethren of the Greek-Orthodox persuasion, and instead of applying to them the offensive appelation of "schismatics," spoke of them simply as "our separated brethren of the East." There is no doubt that the Calvinist and Jewish government in Hungary was not calculated to attract either the Eastern or Western Christians in its environment, and that the reactionary clique which ruled in Vienna with very little trace in its acts of the Catholic principles it professed, was no more inspiring. Father Krek, with his calm marshaling of the Slovene peasants, was in a position in the last year of the war to state frankly the wants and demands of his flock, and to obtain the confirmation of his program from episcopal authority. It is his special and particular merit to have reached union among the various political parties of his country; and although he did not live to see the crowning of his efforts, he knew, near the time of his lamented death in the autumn of 1917, that they had borne fruit. His chief rival, Father Sustercic, had waned in importance; for gradually it became known to the people that the promptings from Vienna which actuated his policy of severing Slovenia from the rest of the Southern Slavs, meant denationalization and gradual Germanization. Father Sustercic, the long-time opponent of Father Krek, failed to realize that the days of imperialism were drawing to their end. No doubt his motive was the worthy one of reconciling an unhappy people to the dominion of what he thought to be the strongest martial power in Europe. He wished to spare them the horrible penalties that had always followed attempts at rebellion on the part of the Southern Slavs. Father Krek's insight was surer, for his trust in a rightful cause was greater. He remains the finest figure in the history of modern Slavdom: an exemplary pastor, a wise political counsellor, an indefatigable toiler for the material welfare of the masses, and a literary writer of talent. All new institutions are proud to claim his name. There is scarcely a branch of public activity that does not look on him as founder,

or at least initiator. The national existence of Slovenia to-day as a self-determining factor is the result of the labors of this humble Catholic priest.

Dr. Anton Korosec, friend and fellow-worker of Father Krek, has taken up the responsibilities of his predecessor and his place in the people's affections. His biographer, Dr. Vladislav Fabiancic, tells us that he is one of the rare political men who has friends in every quarter and not one enemy. Mgr. Korosec was named president of the National Council of Slovenes, Croats, and Serbs, held at Agram to decide on the manner of reünion of these hitherto severed peoples. Like Father Krek he embodies the democratic ideals of his countrymen. By birth he is a Styrian, the son of peasants, a stranger to wealth, and a man of the people whose life is bound up with the people. His views are liberal, in strong contrast with those of the Austrian clergy, whose allegiance was directed toward the reigning dynasty of Hapsburg. The Slovenes have at all times sought their representatives and leaders among the clergy. The exceptional talents of Mgr. Anton Korosec caused him to be sent to the Vienna parliament at the age of thirty-three. His moderation and clever tactics won many precious advantages for his constituents, and he was soon nominated to the presidencies of various national societies. While Krek had worked mainly in the economical domain and sought to inculcate truly democratic conceptions of politic and social questions, it fell to Mgr. Korosec to conduct a people thus disciplined to the reality of their ideals. He is not a celebrated political writer, but he is a preacher and orator well qualified to express the intimate hopes, sufferings, and aspirations of the Slovene people. The will of the nation has put him now at its head and he represents as vice-president of the newly-formed Cabinet of Jugoslavia the interests of the Slovene people. It is a weighty responsibility, but could be confided to none better. His clear brain and logical mind views everything in the light of the future. His moderation and friendly sympathy have already won the confidence of the Serbian element with whom he has to deal, and there is every probability of a cordial and fraternal understanding between the two branches of an identical people professing different creeds. We know that in the new State Orthodoxy and Catholicism

are to be put on a perfectly equal footing; and, in the opinion of some eminent Catholic churchmen, contact and natural rivalry will be beneficial to both.

Too long has the pretext of religious irreconcilability been held up to the Slovenes and Croats as a preventive of union with valorous Serbia. Bishop Mahnic of Veglia has spoken on the subject as follows: "The Serbs live beside us and among us. It is a fact to be reckoned with. Shall we war with them to the death or seek a *modus vivendi*? You who incite to religious hatred, you who try to inflame fanaticism in the name of Catholicism, meditate rather on the words of our common Father Benedict XV and cease a conflict that tends to extermination! Most cruel is it to force our poor folk into the ranks that are marching against their very own race, for the Serbs are our brothers in blood, tongue, and national history. If, indeed, it be true what you say that the Serbs are a menace to our beloved Faith, is there no other means to defend it except the field of battle? Brothers of Croatia, fellow Catholics, learn from our Holy Father who rejoiced openly that Jerusalem was once again in Christian hands, even though those hands were Protestant. Shall not we, likewise, act kindly to the Orthodox people, nearer in belief than Protestants ever could be to us, when they are, moreover, our very own flesh and blood? It is from Protestant infiltration we have most to fear. While we let ourselves become estranged from our Serbian kindred, because, forsooth, they were Orthodox, German rationalism has attacked our youth and godless literature has contaminated our cities. Slovene hearts, Slovene brains, turn to your own, and if their error grieve you, let it not incense you. Overcome error by kindness and do not forget that they are Christians. Serbs, Croats, and Slovenes must unite if they are to survive. No more *Divide et impera* in the lands of the Southern Slavs! As good Catholics, pray to the Holy Ghost for light and strength in this crisis of our national existence."

With such a strong sense of the need for political freedom based on racial solidarity it is no wonder that the clergy and episcopacy of Slovenia were as thorns in the flesh of the Germano-Imperialists of Vienna. In vain was the accusation of religious indifference brought against them. Father Krek had

declared that a Slovene was ever, by right of birth, a Catholic, and his followers proclaimed that by virtue of their Catholic training they were bound to emancipate an oppressed people from the foreign rule that stifled national development. A sad and bitter moment in the struggle occurred in the summer of 1918 when it was apparent that a strong movement was on foot within the Empire to secure autonomy for the Jugoslavs —excluding the Slovenes. Germany was then still in the ascendant, and determined that, whatever concessions might be made by Austria to pacify her discontented subjects, the German-controlled road from Hamburg to Trieste should not be interfered with. Conquered Serbia could be joined to Croatia and with the addition of other Slav provinces form a semi-autonomous State that would counterbalance Hungary. Slovenia would be hindered by rigorous preventive measures from gravitating toward the new creation that was to make a Triple instead of a Dual Hapsburg Monarchy. Slovenia's geographical position to the north of the Adriatic was the avowed reason of her exclusion. She should remain an integral part of Austria lest she become a bar to Germany's march toward the South.

A wave of indignation broke over Slovenia when this combination became known. But there arose a firm resolve to oppose, no matter at what cost, the formation of such a truncated Slav State. It was necessary, however, not only to combine at home for resistance, but to explain abroad the rights and aspirations of the Slovene nation. The Society of Janez Krek, founded at Geneva by three young patriots: Ernest Krulej, Vladislav Fabiancic and Anton Lusin, undertook a literary propaganda which has succeeded in making known to the French and to the English-speaking peoples who are the Slovenes and what is their history. Were it only their tenacity of Faith, speech, and race they would merit well of the Powers who challenged German imperialism; but from other points of view they claim respect and admiration, for this simple, frugal, industrious folk has reached an exceptionally high cultural level. The percentage of illiterates is less than in any of the surrounding countries, even than in wealthy, aristocratic Hungary, or the sister land of Croatia, more prosperous and thrice as populous. Yet education on national lines

was the result of continuous self-sacrifice, for it meant the upkeep by voluntary subscriptions of Slav schools in opposition to the State-endowed German schools. In like manner did the Slovenes preserve their essentially democratic spirit in spite of the feudal system imposed by the Germans.

To-day, when a new danger to their development has arisen in Italy's claim to the Southern Slav coast, Catholics will watch with sympathy the efforts of the Slovenes to hold their own. The inhabitants of Istria and Dalmatia are overwhelmingly Slav except in the towns where trades and all lucrative professions are filled by Italians. Slovenia, until yesterday in the possession of Austria, is as yet unable to compete with these immigrants and settlers belonging to a more advanced State. If the right of majorities is to be considered, her cause is safe, for, in the words of a Slovene deputy, the Italians in these regions are to the Slavs as the buttons on a coat.

Together with the spiritual and intellectual qualities which little Slovenia brings to enrich martial Serbia—that Serbia, half of whose manhood was sacrificed for emancipation of the race—she is anxious also to bring the outlet to the sea without which there is no stable future for the new Jugo-Slavia.

E. CHRISTITCH.

ECCLESIASTICAL ADMINISTRATION IN JUGO-SLAVIA.

THE future Jugo-Slavia—the United States of Slovenes, Croats, and Serbs—if we may anticipate the probable conclusions of the Peace Conference at Versailles, have the following territorial boundaries. From the mouth of the river Soca (Isonzo) in northern Adriatic, it will follow quite nearly the former boundaries between Italy and Austria in a northerly direction to the river Drave in the province of Carinthia, thence northeasterly to the city of Gradec (Gratz) on the river Mur in the province of Styria, thence southeast to the union of the rivers Theiss and Maros in Hungary, thence to the city of Orsova on the Danube, the former boundary point between Austria and Rumania. It would further include the whole of Old Serbia and, in addition to that, the valley of Wardar to the Bay of Saloniki, thence northwest to the lakes of Presba and Ochrida, following the Black Drin river to the Adriatic sea.

Speaking in the language of former provinces, Jugo-Slavia would include: the Austrian coast land of Gradiska and Gorica (Gorizia), the whole of Carniolia, the southern half of Carinthia, the southern half of Styria, some southwestern and southern parts of Hungary, all Croatia and Slavonia, all Istria (Trieste, Pola and Rieka—Fiume), all Dalmatia with the adjoining islands, all of Bosnia, Herzegovina and Montenegro, the northern part of Macedonia and a small northern part of Albania, comprising, in all, about 100,000 square miles.

All this territory has been inhabited since the sixth century by Jugo-Slavs (South Slavs), practically the same in blood and language. The seeming differences are the result of former political contests.

The Jugo-Slavs, as intended at present for Jugo-Slavia, mean three south Slav branches: Slovenes, Croats, and Serbs. Montenegrins are Serbs by nationality. Ultimately the Bulgars will inevitably belong to it, but they cannot be considered at present.

The Slovenes inhabit the Austrian coastland, Gradiska, Gorica (Gorizia), southern Carinthia, southern Styria, a small southwestern part of Hungary (Medjimurje), all of Carniolia and the northern one-third of Istria including Trst (Trieste). They number in all 1,496,000. Not less than 98 per cent of them are Catholics.

The Croats are in compact masses in Croatia and Slavonia, in the middle part of Istria, the northern half of Dalmatia and in the northwestern part of Bosnia. In the majority, but intermixed with Italians, they are in southern Istria and on the Istrian and Dalmatian islands. They are mixed with Serbs in southern Dalmatia and northeastern Bosnia, and with Hungarians in the southwestern part of Hungary. In all there are 2,600,000 Croats: 71 per cent are Catholics, 26 per cent Slav Schismatics, 1.6 per cent Protestant, 1 per cent Jews.

The home of the Serbs is Old Serbia, eastern and southern Bosnia, Herzegovina, Montenegro, the northern part of Albania: they mix with the Bulgars in Macedonia, with the Rumanians north of Orsova to the river Maros, with the Hungarians in Commitat Banat (Backa). Old Serbia had, before the war, 2,855,660 inhabitants. Of this number 2,829,093 were Slav Schismatics (Serb-Orthodox), 10,423 Catholics,

1,399 Protestants, 3,056 Mohammedans, 11,689 Gypsies. In Bosnia-Herzegovina the last census of church affiliation showed: Slav Orthodox 673,000—43 per cent, Mohammedan 549,000—35 per cent, Catholics 330,000—21 per cent, Jews 8,000—½ of 1 per cent. The total number of Serbs would be about 4,500,000.

It is a fair estimate that in the territory of Jugo-Slavia there will be a population of not less than 8,596,000. Of this number 4,518,000 are Catholics of the Latin Rite, about 200,000 Catholics of the Old Slavic (Glagolithic) Rite, about 3,000,000 Slav Orthodox Schismatics, about 500,000 Mohammedans, about 25,000 Protestants, about 10,000 Jews, some 12,000 Gypsies, and a few thousand indifferents. Some reviewers give to Jugo-Slavia twelve, and even more, million population, but this is rather by anticipation.

Christianity was brought to the Dalmatian coast of Jugo-Slavia in the very earliest times by the disciples of the Apostles (St. Titus) and was kept alive and thriving up to the time of the migration of nations. In the first half of the seventh century the Slavs began to pour down from the north into the Balkan peninsula and penetrated as far south as Greece.

Saloniki was full of Slavs in the eighth century. So, when the call came to the Byzantine emperor to send teachers to christianize the newcomers, it was easy for him to select two learned brother-priests, Cyril and Methodius, from Saloniki and recommend them especially on account of their thorough knowledge of the Slavic language. They at once set to work to translate the Bible into Slavic and had it written in special Slavic characters, which they invented for that purpose. A marvelous success for Christianity was the immediate result. All the southern Slavs embraced it joyfully, because they heard the sublime truths explained to them in their own language. Cyril and Methodius christianized also the Slavs of Panonia (present Hungary), Bohemia, Moravia, and Ludomeria (Czechoslovakia). They applied to the then reigning Roman Pontiff to allow them the use of the Slavic language (Glagolica) in the divine liturgy. The Pope gladly complied with their pious wish and consecrated them Bishops for all the Slavic countries. By right, then, do all Slavs venerate SS. Cyril and Methodius as their national apostles.

The majority of the Jugo-Slavs were, on account of geographical and political conditions, innocently carried along into the Greek-Byzantine Schism, which estranged them for centuries up to the present time from obedience to the Popes. In the fifteenth century the Turks became masters of the Balkan peninsula and imposed their heavy yoke upon all Slavs south of the rivers Save and Danube. The " upper classes " changed their religion with their masters and became Mohammedans. Not so the common people. They doggedly fought the invader, hid in mountain gorges and high up on mountain peaks, suffered hunger and thirst and cold and every privation and died the heroic death of martyrs, rather than deny their faith in Christ. A small fraction of Serbs retired into the most barren part of the Balkans (Montenegro) and fought with success for their independence and the freedom of their Christian faith.

In those trying times the Franciscan Order covered itself with undying glory and heroism by their superhuman efforts and zeal in the defence of the faith. The song and story of Balkan Slavs are full of praise and tender love and gratitude for these unselfish, self-sacrificing Christian heroes.

In our own times Jugo-Slavs have well-organized dioceses and, through the piety and liberality of their forefathers, are well provided with material means necessary for divine service.

The Slovenes are in the dioceses of Gorica (Gorizia, Archdiocese), Ljubljana (Laibach), Krka (Gurk), Lavant, Sekov (Seckau, southern part), Trst (Trieste) and in part of the Archdiocese of Aquileia.

The Croats are in the dioceses of Zagreb (Zagrabia, Archdiocese), Djakovo (Diakovar), Porec-Pola (Parenzo-Pola), Krf (Veglia), Zader (Zara, Archdiocese), Senj (Segnia), Banjaluka, and the Old Slavic-Catholic diocese of Kriz.

Catholic Serbs are mostly mixed with Italian Catholics in the diocese of Spljit-Makarsko (Spalato), Ragusa, Kotor (Cattaro), Sebenik (Sebenico), Hvar-Brac (Lessina). Serbian Catholics and Serbian Slav Schismatics are intermixed in the diocese of Serajevo (Archdiocese), Mostar-Trebinje and Kalosa-Bac (Kalocsa-Bacs, Archdiocese in Hungary).

Catholic Jugo-Slavs are being taken care of by 4142 secular priests, 2152 regular priests (monks); there are 3948 nuns in Catholic schools and convents.

A much mooted question in Jugo-Slavia is the use of the Old Slavic language in the liturgy: Glagolica (Glagolitsa). All Jugo-Slavs claimed the right to use it. It was used in some districts of Istria, Dalmatia, and Croatia-Slavonia and in the places where Catholics gathered in Bosnia and Herzegovina. Of course, all Slav Schismatics use it. Leo XIII seemed to have built strong hopes upon it, that he might use it for a grand conversion of all the Jugo-Slavs to obedience with Rome. He was ardently encouraged and supported in that by the great Bishop of Djakovo, Juraj Strossmayer. But such an idea ran counter to Austro-Hungarian state politics, which was never friendly to anything that would promote Slav interests. Therefore it was suggested from somewhere to have a special meeting of all Jugo-Slav Catholic Bishops in Rome during the pontificate of Pius X. Hopes ran high that there would be a general permission for Catholic Jugo-Slavs to use Glagolica in Istria, Croatia-Slavonia, Bosnia and Herzegovina. It may be imagined what keen disappointment filled the Jugo-Slav Catholic hearts when it became known that, contrary to the council of the majority of Jugo-Slav Bishops, the Curia decided for a very limited localized use of Glagolica. Jugo-Slavs thought, and still think, that Austro-Hungarian politicians had a meddlesome hand in the decision in order to stifle or, at least, postpone the general reawakening of Jugo-Slav national life. And this conviction remains even to this day and will demand a hearing and reconsideration in the near future.

On 27 November, 1918, all the Jugo-Slav Catholic Bishops met with the Archbishop of Zagreb and, urged by the course of events, decided to ask Pope Benedict XV for an immediate reïntroduction of Glagolica in Jugo-Slavia.

As for Catholic education, Jugo-Slavs had nothing to complain of. In all the common and middle schools (gymnasia), religion was officially recognized as a branch of the curriculum and was taught by Catholic priests. There are many convent schools and colleges in the hands of religious orders and nuns taking care of a more specialized education, often preparatory schools for their convents, and, of course, religious instruction had a prominent place in them. Seminaries for the diocesan clergy are established in all the dioceses of the Slovenes and

Croats. The expenses for all this are paid either from the general taxation by the state, or from the proceeds of church property.

Before the war there was union of Church and State in Austro-Hungarian crown lands, including Bosnia and Herzegovina. The state paid the clergy for the maintenance of churches and divine service. The money was taken partly from the general taxation and partly from the so-called Church Fund, a fund accumulated from small percentages of church property confiscated by the emperor Joseph II and others. Many churches still hold quite extensive landed domains.

In Austro-Hungary the state had the right to appoint many clergymen to special benefices; others again were appointed by church patrons (mostly families of the nobility). The state exacted from pastors much clerical work elsewhere performed by laymen. Certain dioceses had the emperor for their patron, therefore the "Episcopabilis" had to be *persona grata* at the imperial court at Vienna.

On account of these circumstances some pastors and church dignitaries acted too high-mindedly to suit the needs or expectations of the common people. They were feared but not loved, publicly honored but privately not esteemed. Priests of religious orders and nuns were generally well liked, esteemed and trusted.

In Serbia the Slav Schismatic religion was the state religion, paid and maintained by the state. Other creeds were tolerated and protected, but at the same time forbidden to make converts from the state religion. The same observation holds good for Bulgaria.

In Montenegro the Slav Schismatic and the Catholic Church were officially on an equal footing, but otherwise favors were shown to the adherents of the Slav Schismatic Church.

Not much can be said for certain about the present condition of Catholicity in Jugo-Slavia, because for over three years, on account of blockade and censorship, no reliable information has been obtainable from over there. We may form a fair opinion, though, by inference from the scanty and at times very perverted news about places and persons and events in the old country.

In Jugo-Slavia a National Committee (Vece) of Slovenes, Croats, and Serbs in Zagreb, Croatia, took politics and economics into their own hands, proclaiming perfect independence from any political power and unqualified adherence to the principles laid down in President Wilson's fourteen points. Of that committee Dr. Korosec, a Slovene Catholic priest, was the president. In a later meeting at Belgrade, Serbia, the same committee seemingly reorganized, proclaimed full independence of Slovenes, Croats, and Serbs in their own internal affairs, but for outside diplomacy they declared a temporary personal union of all Jugo-Slavs under the Serbian Prince, Alexander. Dr. Korosec serves in the reorganized committee as Vice-President.

It is a well known fact, that the first teacher and indefatigable promoter of the Jugo-Slav idea, and later, until his untimely death, their acknowledged leader, was Dr. Janez Krek, a Slovene Catholic priest, a man of unblemished character, a forcible and convincing speaker and able parliamentarian in the Austrian parliament, a mighty Christian sociologist in word and pen and practical application, a favorite of the common people, because a real man of the people and for the people. It is also worth mentioning that the real life and strength of the idea of a free and independent Jugo-Slavia was the unanimous declaration in its favor of the Catholic clergy of the Slovene diocese of Ljubljana (Laibach) headed by their Bishop Bonaventura Jeglic. The clergy of neighboring Jugo-Slav dioceses followed them one by one, so that to-day the Jugo-Slav Catholic clergy is the recognized real backbone and a tower of strength for independent Jugo-Slavia. Catholic bishops of Carniolia, Croatia, and Slavonia have volunteered to sacrifice a part of church property for the urgent needs of the newborn free Jugo-Slavia.

The Slovenes are the best educated and organized and, politically, the ablest of all the Jugo-Slavs; Croats are the richest and willing to spend their riches for the welfare of the nation, and they are known to be fierce fighters for their national rights; the proud Serbian nation had to go through the purifying fire of national martyrdom and now, more than ever, is determined to die rather than to bow their heads and necks under a foreign yoke. The three branches of Jugo-Slavs,

then, need one another and can well share their material and intellectual goods to a mutual advantage in their beloved Jugo-Slavia.

The future of Catholicity in Jugo-Slavia, judging from the national character of the Jugo-Slavs, appears to be very bright. Of course, there will be a separation of Church and State, but there will be a free Church in a free State. It is agreed by all parties that perfect religious liberty and equality before the law should be one of the principles of the Jugo-Slav constitution. Jugo-Slavia's common people were always strong in their demand for religious instruction in the elementary schools. If the clergy read the signs of the time aright and mix just a little more with the common people (and this already has been the rule with the younger generation of priests), the people will, naturally, take to them, follow them and accept them as God-given advisers and leaders in spiritual and mostly also in material affairs.

MATHIAS SAVS.

Shakopee, Minnesota,
24 February, 1919.

CLERICS RETURNING FROM MILITARY SERVICE.

In the Light of the Recent Decree of the Sacred Consistorial Congregation.[1]

WHATEVER compensating advantages, in the designs of God, may have accrued to the Church, that she has been harmed immensely by four years and more of frightful warfare no one will deny. The faithful of many lands have been deprived of the ministration of priests, when those helps were sorely needed; the training of candidates for the priesthood has been suspended and seminaries closed; hundreds of clerics, forced into military service, have been exposed to the danger of losing their religious ardor, while they have been obliged to participate in acts, not only out of harmony with their sacred vocation, but wholly adverse thereto. Chaplains likewise who spent themselves solely in spiritual and corporal works of mercy, have been deprived for weeks at a time of the opportunity, with its solace and strength, of offering or even

[1] See ECCLES. REVIEW, March, 1919, pp. 288-294, for the text of this decree.

assisting at the Holy Sacrifice of the Mass. With an armistice finally declared, the longed-for peace in sight, and the demobilization of armies going on apace, priests and seminarists, engaged in whatever capacity in this long drawn-out combat, are gradually returnng to their dioceses, cloisters, and seminaries.

At the first ray of hope that enduring peace may soon reign over the face of the earth, the Supreme Pontiff, in his fatherly solicitude for his clergy, would repair the spiritual loss which priests, religious, and ecclesiastical students have sustained in cantonments, in the trenches, and on the field of battle. He would brush away the worldly dust that has dimmed the spiritual lustre of their souls, and relieve them of the irregularities and impediments which *in fighting* they may have contracted. How necessary this is for clerics themselves, how advantageous to the faithful and to the Church at large will be apparent to all. To effect these results is the object of the Consistorial decree, published 25 October, 1918, the opening words of which are as follows: " Redeuntibus e militari servitio clericis, oportet ut Ordinarii omnes maximo cum studio nitantur eos omnes a mundano pulvere detergere, quo inter armorum strepitus et quotidiana pericula pronum est etiam religiosa corda sordescere, eosque ab irregularitatibus et ab impedimentis quae *dimicando* contraxerint liberare. Hoc sane exigit ipsorum clericorum bonum, fidelium animarum salus et Ecclesiae utilitas."

In the preamble, which sets forth the purpose of the constitution, it is stated that the Holy See sought the opinion of several Archbishops of the various nations at war, and finally issued the decree in consultation with a special commission of Cardinals. Seven chapters or divisions follow, treating of irregularities, giving and obtaining information, secular and regular priests, seminarists, novices and religious who are clerics, lay brothers, clerics in sacred orders who have committed grievous crime.

IRREGULARITIES.

An irregularity is a canonical hindrance to the reception or exercise of orders. Irregularities are not intended primarily or immediately as a punishment or for the amendment of an evil-doer, but to protect the honor of the sacred ministry, which requires that those who serve the altar be whole of body

and pure of mind. The two general sources of irregularities are *defects* and *crimes*. Certain *corporal* defects, among others, constitute an irregularity, since a cleric must be capable of performing liturgical acts properly or as prescribed, and with due decorum or in a befitting manner. Irregularities cease or are removed by dispensation, which the Church, who instituted them, grants for sufficient reason. These dispensations are more readily conceded to those who have been promoted to sacred orders, and especially to the priesthood, than to others who are not so far advanced. Clerics not a few have been maimed in the present worldwide war. Many because of these physical disabilities will be unable to perform all prescribed liturgical acts rightly and becomingly; while in some instances it will be doubtful whether the proper observance of ecclesiastical rites is possible or not. A distinction too must be made between priests and others who have not acquired the sacerdotal character. The constitution which we are reviewing empowers Ordinaries to pass judgment on the physical defects of *priests* only. When the Ordinary conscientiously judges, after perusing a written report of a master of ceremonies that the priest in question can without assistance and in a seemly manner observe the rules prescribed, he may allow him to say Mass. In more serious disabilities where the proper observance of essential rites is impossible or even doubtful, or when there is question of one who is not a priest, the Ordinary has no discretion in the matter, but must consult the Holy See. Thus, for example, the Ordinary can not dispense in blindness, in the loss of a hand, or a thumb or first finger. It may be noted that the loss of an eye, even the left, is not an irregularity, unless—to speak in general terms—it is accompanied by impaired vision of the other, contortion of the face, or great deformity.

A cleric should be *another Christ*, embodying in himself the dispositions of the mild and meek Saviour. To maim, to mutilate, to kill, even under circumstances justified by the moral code, is not characteristic of Him who when he was reviled did not revile; who was led as a sheep to the slaughter, and who was dumb as a lamb before His shearer, who gave His life for His enemies. Consequently an irregularity arising from this lack of meekness, *ex defectu lenitatis*, was in existence for cen-

turies. It arose merely *ex defectu* and was not due to moral culpability. Thus the judge who legally and justly passed sentence of death and the one who executed it became irregular *ex defectu lenitatis*, and do still. Soldiers too who in battle mutilated or killed, no matter how just their cause, were irregular for the same reason. Canonists were wont to distinguish between a just and an unjust war and go into other details in reference to this matter, details which would be applicable here did we wish to dwell on them. Briefly the principle at stake was that where there was a grievous moral culpability or when injustice prevailed, each and every combatant in the unjust cause became guilty, by coöperation, of the deaths and mutilations that occurred among the enemy. Many canonists would have the irregularity thus contracted arise not merely *ex defectu lenitatis*, but *ex delicto*, a contention of which others did not approve. This latter view is supported by present legislation. Canon 985 (fourth paragraph) of the Code retains the irregularity which arises from voluntary homicide, but that this is not now to be extended to war seems certain. The reason for abrogating this irregularity in war would appear to be the impossibility on the part of the individual soldier to determine whether or not the war is just, as well as the fact that ordinarily the combatants are forced into the service, and are not morally free in this respect. The incurring of the irregularity depended on so many conditions and was so uncertain that the Holy See has seen fit apparently to abolish it. The greater moral responsibility however of those clerics who are under arms through choice, and not by compulsion, is seemingly insisted on in the present decree, since the obtaining by them of a dispensation from irregularities is made more difficult, being reserved to the Holy See. Chaplains too, who may have left aside for the moment their priestly character to maim and kill, must consider their status in relation to irregularities. Furthermore the irregularity merely *ex defectu lenitatis* no longer exists, since we fail to find it in the Code of Canon Law, and only those irregularities are now in vogue which are given in the Codex.[2]

While, then, there is now no irregularity arising in war *ex defectu lenitatis* either strictly so-called or *ex homicidio*, we are

[2] See Canons 983, 984, 986.

not to lose sight of the fact that hostilities date back to the end of July 1914, and it was possible to incur the irregularity of which we are speaking till it was abolished by the Code on Pentecost 1918. Hence the Consistorial decree must take cognizance of this fact, since irregularities do not cease of themselves, but by dispensation. Ordinaries, then, are authorized to dispense priests, clerics and ecclesiastical students who have incurred this irregularity through no fault of their own, but who from necessity or compulsion have had an active part in actual warfare and have thus inflicted death or mutilation. Mutilation, we may note in passing, is the *severing or cutting off of a member* of the human body. This irregularity then is not incurred by the mere *disabling* of a member or the severing of a *portion* (a finger, for example) of a member. In the present legislation of the Church *mutilation* (Can. 985, § 5) gives rise to an irregularity. This dispensation of which we are speaking, and which Ordinaries may grant, is prudently given in all cases, at least *ad cautelam*. Those who have borne arms of their own volition, and not because they were compelled by civil authorities or laws, are in another category. Maiming and killing of the enemy with them, even though it were beyond doubt fully justifiable, is consequent upon their free assumption of arms. These, if in major orders, must apply to the Holy See for the required relief. This dispensation, when obtained, does not, of course, restore to these clerics the ecclesiastical offices, which they previously held, and which by voluntarily taking up arms they lost *ipso facto,* according to Canon 188, paragraph 6, of the Code. Since Ordinaries may remove irregularities in some instances and not in others, it is incumbent on them to examine each case to see whether recourse must be had to Rome. Priests who have retired from the army, and who are conscious of having incurred an irregularity from which the Holy See alone can relieve them, are strongly forbidden ("ne audeant") to exercise the ministry till the proper dispensation has been obtained. If however this mandate not to exercise the ministry be violated, is a new irregularity *ex delicto* incurred? We believe not, as Canon 985 of the Code, which alone applies, demands that to beget an irregularity from the exercise of an act of orders, the act must have been prohibited *in punishment.* That this is the case is not apparent

from the Consistorial decree. We are dealing with *odiosa,* which are to be strictly interpreted.

Information.

The second chapter of the constitution under consideration requires that Ordinaries seek exact information concerning their clerics and seminarians who have been engaged in military duties, and in this they must mutually aid one another, making known as soon as possible, and as completely and minutely as they can ("notitias quantum fieri potest plenas, propriis Ordinariis quam cito praebere accuratissime satagent") to his respective Ordinary the conduct of each cleric or ecclesiastical student who is living or has lived for any considerable period within their territory. Great stress is put upon this obligation ("idque gravissimum conscientiae officium esse reputent, quo neglecto, haud modica christianae rei oriri poterunt detrimenta"). By every means available, even to the extent of an examination or interrogation of each cleric or student personally, bishops or other superiors will supplement the information concerning their own subjects thus obtained.

Priests.

Priests, both secular and regular, will within ten days of their return from military service appear personally before their Ordinary and present letters from the Military Ordinary, or at least from the chaplain of their division, as well as other documents bearing testimony to their proper conduct. These additional letters might be obtained from officers in charge, fellow priests in the service, bishops or other local ecclesiastics. Priests who are in the army should not fail to procure these certificates of character before obtaining their discharge, so that they may present them as required. They are bound in conscience to respond truthfully to the queries that the Ordinary may put to them in regard to their public or external acts while in the service. Ordinaries, it may be noted, have no right in this personal interview to pry into matters which pertain solely to the sacred tribunal of confession. Should a priest fail to appear before his Ordinary within the prescribed ten days, he is *ipso facto* suspended *a divinis.* From this censure he cannot be absolved till he has appeared, presented his testi-

monial letters, and answered the questions proposed. There is no reservation of absolution once the prescriptions have been satisfied. Non-appearance alone begets suspension, but a later compliance with this regulation without fulfillment of the other prescriptions will not justify its removal. As a canonical censure is a severe punishment, it is not incurred unless there is grave culpability. In the present case, then, if a priest through illness or for other reasons were unable to appear before his Ordinary, he would not incur suspension. It would be well however to acquaint the Ordinary with the reason for not observing this feature of the Consistorial decree.

Furthermore, priests who have retired from the war are commanded under the same penalty of suspension *a divinis* to make a retreat at the time and place and in accordance with any other regulations that the Ordinary may enjoin. This retreat, which is not to be deferred too long, will be made in a religious house, under a director, in keeping with the plan that is usually observed in such exercises. Hence it is suggested that retreats for this purpose be held in centres, or according to provinces, with several priests in attendance. A retreat of eight full days at least is required, while a longer period will be insisted on when the subject's behavior has been reprehensible or when other circumstances demand it. Religious Superiors will observe the same regulations and make similar arrangements for those under their charge. At the expiration of the retreat the Ordinary will determine whether these priests should be reinstated at once in their former positions, or whether such action should be deferred. In keeping with this regulation bishops are allowed to remove for a time from their office as pastors, assistants, confessors, superiors and professors of seminaries those priests who have not conducted themselves properly during their service in the army. This authority is possessed by bishops over their priests, whether said priests have been suspended or not, while no previous canonical trial or other formality to effect this removal is necessary. The information obtained through letters and investigation, as prescribed above, will constitute sufficient warrant for the bishop's action. Bishops however will not act impulsively or unjustly, but with due regard to the facts established. These priests of whom we are speaking may more-

over be placed for a time, when circumstances warrant it, in a religious house or under the supervision of a pious, prudent fellow priest, with the injunction to perform certain definite spiritual acts. This is practically an extended retreat. Religious superiors have the same power over their own priests, while they may deprive them for a time of all share, active and passive, in the affairs of the community. Local and provincial superiors may be removed from their office, should their conduct merit such action. Neither diocesan nor religious priests, when restored to duty, whether immediately or later, should be installed in a place where military duties have previously demanded their presence for any considerable time. Lest these instructions and powers prove insufficient, the decree declares that in doubtful or more serious cases Ordinaries must have recourse to the Holy See. Finally, owing to the scarcity of priests, certain concessions, contrary to ecclesiastical law, are granted to meet existing conditions. Ordinarily a pastor should have but one parish, while parishes may be united only when certain canonical reasons exist and certain defined regulations are observed. In the present decree however is embodied an indult for five years, which permits bishops to place a pastor, when necessary, in charge of two or even three parishes. Under these circumstances a pastor may be transferred from his own parish to another which is more central or more conveniently situated for those who need his ministrations. This transferring of pastors without the observance of any process or formality is contrary to general law.

SEMINARISTS.

Ecclesiastical students who wish after the completion of their military service to continue their studies, must observe proportionately the same prescriptions that are laid down for priests, that is, they will present themselves with their testimonial letters to the bishop and submit to a personal interrogation. If this investigation prove unfavorable to the student, the bishop, after consultation with the rector and the regents in disciplinary matters of the seminary to which the student had previously been affiliated, will forbid his return to the seminary. On the contrary, if nothing reprehensible develop from the investigation, the bishop, after seeking the opinion of

the same regents and of the rector of the seminary, will permit the student's return, but under the following conditions. The bishop will insist on a retreat, which, as far as place, date, duration, and method are concerned, will be governed by the rules given above for priests. At the expiration of these spiritual exercises the bishop, with the advice of the rector and regents of the seminary as above, will determine whether the ex-soldier may associate at once with the other students in their daily routine life, or whether he is to remain apart for a while, under proper surveillance, in the company of others similarly situated. When readmitted to the seminary these students will take up their studies where they were interrupted and make the complete course prescribed. Bishops will not for some months promote such students to orders, particularly to major orders, mindful more than ever of St. Paul's admonition to Timothy: "Impose not hands lightly on any man, neither be partaker of other men's sins" (I, 5 : 22).

Religious.

Religious superiors must keep in mind these same instructions in dealing with novices and clerics who have been in military service. The fact that religious have served in the army does not exempt them in any way from the obligations of their state. When mustered out of the service they are not allowed, of course, to join the secular clergy, except in so far as canon law permits, and in accordance with the mode established in the Code. What is found in the constitution of the Consistorial Congregation in regard to investigations, retreats, and other provisions is applicable also to lay-brothers who have done military duty. A lay-brother whose behavior has been sufficiently blameworthy should be dismissed from the community, if he has not taken *solemn* vows. This dismissal carries with it a release from all religious vows, whether they be temporal or perpetual, including even the vow of perpetual chastity. The case of a lay-brother whose conduct merits dismissal from the congregation, but who has made solemn vows, must be referred to the Holy See. Pending the decision from Rome provision will be made for him with relatives or in a monastery, apart from the community.

Delinquents in Major Orders.

Finally, toward seculars or religious who are in sacred orders, and who have been guilty of a more grievous crime, Ordinaries are counseled to manifest a paternal spirit, seeking the amendment of the delinquent and the good of religion. In proving the culpability of the accused and in inflicting punishment the formalities prescribed in the fifth book of the Code must be observed, especially where there is question of *infamy in law or in fact.* Toward those in major orders who have apostatized from the religious life or from the Church and adopted the secular state, Ordinaries will not only act the part of the *good pastor* in seeking them and restoring them to the fold, but will endeavor to preserve the faithful from the evil example of these unfortunates, and repair the scandal given. In official reports to the Holy See bishops and religious superiors must state whether they have any such apostates among their subjects, and if so, what is their number.

In the last place the Sacred Congregation lays stress on the importance of the prescriptions of its decree, and insists strongly on their observance.

Conclusion.

How does the Consistorial constitution in question affect the United States? Surely it is applicable to students, novices, lay-brothers, and clerics who *fought* in the war. Surely it is applicable to those few priests of the United States who volunteered for active military service in European armies. But does it affect our army chaplains? It certainly does, if without the necessity of self-defence or beyond the reasons, circumstances and conditions admitted by canonists, they have taken up arms, and especially, if by so doing, they have killed or mutilated. But does it apply to those who have confined themselves solely to priestly offices? Does it apply to non-combatant chaplains who have remained in the cantonments and hospitals at home, or joined the forces abroad? This may be questioned. A declaration of the Holy See alone can remove all doubt. Certainly Ordinaries need not hesitate to extend to chaplains the *favors* contained in the present constitution, granting dispensations from irregularities due to wounds and

the use of weapons, as far as they are empowered to act. What other requirement of the present decree could affect our non-combatant chaplains? To visit the Ordinary on return home is a matter of courtesy, if nothing more. To present testimonial letters is to the chaplain's own advantage. To make a retreat is not a punishment, and the opportunity of so doing after the horrors unspeakable of the firing line, or even the distractions of camp-life, doubtless will be welcomed. The Cardinal Archbishop of Paris in a recent letter to his clergy and seminarians in regard to this matter says: "We are sure that these prescriptions will not seem burdensome to any of you, and that you will fulfill them without being impelled thereto by the suspension decreed against those who will not carry them out. You will be glad to come and receive encouragement from us, and to renew in your hearts the grace and spirit of the priesthood, in the quiet of a retreat, before resuming your ministry, which will be all the more blessed by God."

An interpretation of this decree appears in the January number of the *Acta Apostolicae Sedis* to the effect that its prescriptions apply to those who are on indefinite leave of absence, even though not actually discharged from the service.

A. B. MEEHAN.

St. Bernard's Seminary, Rochester, N. Y.

ARMY CHAPLAINS AS SEEN FROM THE RANKS.

VERY recently a friend whom I had not seen for some years walked into my study. He had just returned from England. Leaving his home here, he had enlisted at the outbreak of the war in 1914, in the Royal Hussars, a British regiment. During his three years of campaigning he was wounded twice. The second wound in the foot kept him in the hospital for nine months.

During this time he had ample opportunity to meditate on his experiences at the front and in the barracks. As I was naturally interested in the work of our clergy with the army I asked him his impressions, for, although not a Catholic, the young soldier is of a reflecting mind. To him religion means something; at all events it took on a meaning for him during the camp life among the "Tommies." He gave me

his impressions, which I repeat here as I took them down while still fresh in my memory. I thought them interesting, and the readers of the ECCLESIASTICAL REVIEW may find them so too; for, though the Chaplain's story is familiar enough, the chaplain as he is seen from the ranks is not so well known. What my friend said was, if I may reproduce his own words as nearly as I can, as follows:

The regiment in which I found myself, was overwhelmingly Church of England, according to the official records. These records, however, do not mean very much. Everything is put down as Church of England, which is not specifically otherwise. Christian or non-Christian, Jew, Mohammedan, or atheist—unless religious affiliation is acknowledged, the C. of E. scoops in everything.

Normally, Tommy is not a very religious animal. The Church of England looms large in his eyes, as an institution much resembling the King or the British Museum. It always has been, is, and ever will be, the "world without end, amen." To belong to this English institution is a pledge of respectability, and an assurance of loyalty. But, when the Church makes any demand, on either Tommy's person or his time, he is liable to use words of little reverence in order to express his overflowing feelings. Church parade is equivalent to drill, and hence is cordially hated. Even the proximity of danger and death cannot make Tommy become demonstratively religious. I believe that at bottom he is religious, and that he gives many a sober thought, in the secrecy of his own soul, to the things of the other life. But the fact remains that Tommy, even in war times, holds any external revelation of religious feeling to be a sign of weakness.

I think that one can safely argue from living with Tommy in the trenches, that the end of the war will see a great religious awakening in the various countries engaged. Men are learning to think less of this present life. Men by the thousands are gladly throwing away their lives in the service of ideals. Ideals are emphasized as worth more than life. Death for the cause is not now the extraordinary, but the ordinary measure of devotion.

All this means that men are less atheistic than we were formerly led to believe. After all, there is no sense in an

atheist dying for anything. If there is no Beyond, the only thing in logic is to make the most of this life, and take all the ease, and comfort, and enjoyment that life can afford. The hard life of the trenches, the bitter suffering, and death itself, could have no place in the scheme of life of an irreligious man. It is essentially a religious ideal, that of dying for justice and right. A man who believes that suffering and death for justice will bring their reward in the life to come,—he can find logic in his life in the trenches. But for the man who believes that death ends all, the trenches are the most hopeless sort of a place. I suppose that is why radicals and free-thinkers are so opposed to war.

But you asked me about chaplains. The chaplain of our regiment was a Church-of-England man. He was big, athletic, handsome, strong. He could write various letters after his name in token of degrees he held from Oxford; but these did not hurt him in any way that I could see. He was always simple and friendly in his speech, with no airs or "swank" about him. He tried his best, and did whatever he could for the men. He found many real opportunities to be of service to them.

Of course Tommy did not trust him at first. Among soldiers there is always an inherent distrust of the parson. They think that a chaplain is one of another race—neither man nor spirit, but holding down a job that demands something of both. And in the army he is something of an anomaly. He ranks as an officer, while his work is largely with the privates. He must associate with both officers and men. To devote himself exclusively to either privates, or officers, means speedy damnation in the eyes of the slighted caste.

Our chaplain was above all of the "hail-fellow-well-met" sort. He seemed to have no trouble in keeping in the good graces of the officers, yet he did a surprisingly large amount of mixing with the men. He arranged their sports for them. He provided them with literature and entertainments. And, whenever he could, he slipped in a little professedly religious work. If there were any casualties, he wrote the news to the relatives of the stricken soldiers at home. Thus he was instrumental in giving consolation to many an afflicted soul. He visited all the wounded within reach, and cheered them with

a ready fund of stories, or spoke to them on more serious themes, in a way that was kind, and gentle, and friendly. The boys held him in high favor. He, in turn, stuck by the crowd loyally, and was not afraid to risk his neck in the front trenches.

He never went over the top with us. Personally, I was glad he didn't. A parson is not a fighting man. His duty is to help the wounded, and they pour back into the trenches fast enough to keep him busy. He could, of course, go over, if he wanted. No one would think of preventing him. But it would be uselessly risking a valuable life, and our chaplain never took any unnecessary chances. Mind, he was a brave man. He never shirked a duty because it brought him into danger. I saw him, time and again, go out into No Man's Land, with a volunteer or two, to rescue the wounded under the cover of darkness. Sometimes he would bring in three or four on his shoulders, one after the other, and then go back to look for more. I often thought of the Good Shepherd who went out for the lost sheep.

But I do not think that he offered much that was substantial in the way of religious consolation. He was brave, and cheery, and kind. He kept up the spirits and the morale of the regiment. He talked earnestly, once in a while, and read chapters of the New Testament to the men. But, somehow or other, this did not seem to be enough. We were all provided with small Testaments, ourselves, and many of the men had the custom of reading a chapter, now and then. We would have done so, even though we had no chaplain. I often thought that the dominie wandered about, wishing that he could do something, yet not knowing just what he could do.

He certainly had not the hold on us that the chaplain of a neighboring Irish regiment had on his men. We occupied adjoining posts and barracks for a considerable period, and so I came to know the men and the chaplain pretty well, and to be in on their regimental gossip. The regiment was, of course, almost entirely Roman Catholic, and the chaplain was a priest of that church. He was a man, not unlike our chaplain, sincere, earnest, and well intentioned. But what I remarked was that he seemed to have very definite duties, well understood by himself, and by his men. He did not have to convince his men

of sin—they came to confession to him in throngs, and without urging on his part. He was always busy. To put it roughly—he seemed to have the goods, and the men were eager for his ministration. And they were as sincere and earnest as he was. They had absolute confidence in him, and in the value and efficacy of what he did. They told him things which I am sure they would hesitate to tell anyone else. And, after their confession, they went their way like new men, serenely confident that they had actually been absolved from sin. Their Mass, on Sunday, was a thing very mysterious and peculiar to the outsider, but it had one prominent characteristic. They missed no opportunity to go, and they thoroughly believed in it; whereas the C. of E. crowd would cheerfully dispense with the Bible reading, and the sermon, which constituted their worship. And especially over the dying did the Catholic chaplain seem to have particular sway. His anointing with oils, and his prayers, gave the dying complete satisfaction. They died happily, and reconciled, and with entire confidence, after the rite had been performed.

If a mere lay observer might venture a prophecy, it would be that the Evangelicals—and among them I class that large number of the C. of E. whose religion is a vague belief in the Bible and the British Constitution—will demand something more definite and tangible in religion, than they have in the past. They have learned on the battlefield, not only that life is real, but that death is very real too. A man who has stood at the door of heaven or hell for months, has done some thinking about what lies behind the door. I think they will look for something more than Bible reading and preaching, and words of consolation and inspiration from their ministers. Even those who formerly opposed the soul-saving machinery of the High Church, now see that it works well in times of great crisis, when there is not much to be said, but very much to be done; when action is called for, and not words. They have seen that religion is not something invisible and intangible, but that it can be externalized, and realized, in symbols, ceremonies, and sacraments.

The intensely personal nature of the work which the High Church, and especially the Catholic chaplains accomplished, must have its effect. The confessional is very personal, man

to man—or better, man to God squaring up of sin. I say man to God advisedly; for I know that Catholics look upon the priest in this office, not as a mere man, but as the representative of God. Contrast the work of the confessional with the frightfully impersonal ministrations of our C. of E. chaplain. His excellent sermons were like shrapnel. Some hearers were hit, but a vastly larger number were not touched. The work of the priest in the Catholic confessional is at close quarters—hand to hand, deadly personal. There was no escape for the individual under cover of the mass. There was no opportunity for camouflage, for the soul was bared. I envied the men the peace, and the satisfied security, that confession gave them.

No doubt it gave us some general satisfaction to be assured *en masse*, that Christ forgave all who were penitent. But it was by no means so direct and reassuring as the immediate absolution given by the R. C. chaplain. And my idea of it is that soul-saving is an individual sort of thing. Christ dealt very directly with individual sinners.

Yes, I think that the Evangelicals will try to make their religion more personal and direct, and, let us say, more human. The simple and primitive Gospel in a bare church, with a minister in a frock coat, is a cold sort of religion. It will never appeal strongly to those who have bivouacked in French cathedrals, and fought under the shadow of the Crucified, in Flanders.

The Reformers went too far in their destructive reaction from Catholicity, and the sons of the Reformers are going to demand from their churches the lost heritage. What they have seen in France and Flanders they will want in their own churches. They will ask why the Church of Rome should have a monopoly of what belongs to Christendom.

The Catholic Church is essentially universal in its appeal, and in its application. And the end of the war, I think, will bring a new growth in religious internationalism. As we get further and further away from mere nationalism in political life, so too we will give up mere nationalism in religion. I once saw a remarkable instance of how international religion could be. I stepped into a half-ruined French church one morning, and found Mass going on. There were, of course, French soldiers present, together with their officers.

There were a few men from an Irish regiment. There were some officers of the Colonials, who, I suppose, represented South Africa, or even more distant Australia. There was an Italian officer, attached to the staff, and a couple of Austrian and German prisoners, who worked in the town, and who had slipped into the church under the watchful but benevolent eye of their guard. They all understood what they were there there for, and all were able to join in the service. For the moment they were not French, nor German, nor Irish, nor Italian; they were just Christians. It seemed very different from the Church of England, which never forgets the fact that it is English.

The ministrations of the Roman Church are, we found, just as international as are its services. They were as well understood, and as welcome among Germans, as among French or Italians or English. That is where the symbolism, and the official Latin language helps. Again and again I have seen an English Catholic chaplain helping an unfortunate Pole or Bavarian or Austrian to make his final peace with God, while even our good-hearted C. of E. chaplain could do nothing for the wounded soldiers of the enemy. He had nothing in common with them.

It is quite obvious to me now, that anything so hopelessly limited as a mere national church can never make much progress in Christendom. The sooner Christianity breaks away from the limitations of national boundary or race, the better for it.

From my own experience, I cannot speak too highly of the work the chaplains are doing in the army. I am glad that our own government made such generous provision for supplying the boys with helpers and guides. The morale of an army is more important than ammunition; and a good chaplain can do more toward keeping up morale than any other officer.

Although nominally an officer, the chaplain can really be one of the men, or at least occupy a middle place between officers and men. The men can go to him with their just grievances, and he can set many of them right. He is also the link between the boys of the regiment and home. He keeps them in touch with the higher things of life. He keeps them from forgetting the high ideals which they learned in their

homes. He can speak an effective word, now and then, about the particular dangers to which they are exposed. No other officer can do it. It is the chaplain's particular and official business.

Those who love the boys—the mothers, and wives, and sweethearts—want them to come home with untarnished honor. They pray, not only for their physical well-being, but for their spiritual well-being too. And good old Uncle Sam is doing the noble and paternal thing, in looking out for the welfare of his boys to the best of his ability. It is only right, for they are giving him their all. He wants them to return better men, even, than when they went away. And as a means to this end he has given them plenty of chaplains. The mothers of America, and all who are interested in the boys, will bless him for that. The chaplains, and the aids of the Y. M. C. A. and the K. of C., under God's grace, have protected them from dangers worse than flying shrapnel or poison gas.

JOSEPH A. MURPHY.

St. John's Seminary, Boston.

Analecta.

SACRA CONGREGATIO CONSISTORIALIS.

De Relationibus Dioecesanis.

FORMULA A PRIMO ANNO QUINQUENII III, HOC EST AB ANNO 1921, SERVANDA IN RELATIONIBUS IPSIS CONFICIENDIS.

Per decretum *A remotissima*, datum die 31 decembris 1909, determinata fuerunt tempus et ratio, quibus ab Ordinariis conficiendae forent relationes dioecesanae ad Apostolicam Sedem; simul autem debatur *Formula*, quam Episcopi sequi deberent in eiusmodi relationibus exarandis. Verum, promulgato, superiore anno, novo Codice canonici iuris, quo nonnulla innovata sunt aliaque aliter ordinata, expedire visum est ac porro oportere ut memorata *Formula* aliquantum immutaretur, quo eiusdem Codicis praescriptionibus plenius responderet atque omnimode cohaereret.

Itaque, de mandato SSmi D. N. Benedicti PP. XV, nova haec *Formula*, ab ipsa Sanctitate Sua revisa et approbata, ab universis Ordinariis in posterum adhibenda erit in relationibus conficiendis, incipiendo scilicet a primo anno quinquennii tertii, hoc est ab anno 1921.

I. Relatio *latina lingua* conscribenda est, et ab ipso Ordinario subsignanda, adiectis die, mense et anno quibus data fuerit.

II. In prima cuiusque Ordinarii relatione ad singulas quaestiones, quae infra ponuntur, accurate ac plene responderi debet.

III. In relationibus, quae primam sequentur, Ordinarii omittere poterunt ea omnia, quae partem materialem status dioecesis respiciunt et immutata manserint.[1]

CAN. 340.

§ 1. *Omnes Episcopi tenentur singulis quinquenniis relationem Summo Pontifici facere super statu dioecesis sibi commissae secundum formulam ab Apostolica Sede datam* (cfr. can. 215, § 2; 319, § 2).

§ 2. *Quinquennia sunt fixa et communia, atque computantur a die 1 Ianuarii 1911; in primo quinquennii anno relationem exhibere debent Episcopi Italiae, insularum Corsicae, Sardiniae, Siciliae, Melitae, et aliarum minorum adiacentium; in altero, Episcopi Hispaniae, Portugalliae, Galliae, Belgii, Hollandiae, Angliae, Scotiae et Hiberniae, cum insulis adiacentibus; in tertio, ceteri Europae Episcopi, cum insulis adiacentibus; in quarto, Episcopi totius Americae et insularum adiacentium; in quinto, Episcopi Africae, Asiae, Australiae et insularum his orbis partibus adiacentium.*

§ 3. *Si annus pro exhibenda relatione assignatus inciderit ex toto vel ex parte in primum biennium ab inito dioecesis regimine, Episcopus pro ea vice a conficienda et exhibenda relatione abstinere potest.*

CAN. 341.

§ 1. *Omnes et singuli Episcopi eo anno quo relationem exhibere tenentur, ad Urbem, Beatorum Apostolorum Petri et Pauli sepulcra veneraturi; accedant et Romano Pontifici se sistant.*

§ 2. *Sed Episcopis qui extra Europam sunt, permittitur ut alternis quinquenniis, idest singulis decenniis, Urbem petant.*

CAN. 342.

Episcopus debet praedictae obligationi satisfacere per se vel per Coadiutorem, si quem habeat, aut, ex iustis causis a Sancta Sede probandis, per idoneum sacerdotem qui in eiusdem Episcopi dioecesi resideat.

CAPUT I.

Generalia de statu materiali personarum et locorum.

1. Indicet Ordinarius nomen et cognomen suum, aetatem, originis locum, et institutum religiosum, hoc est *religionem*, si ad aliquam pertineat; quando fuerit consecratus, vel, si Abbas sit, benedictus; quando dioecesis regimen susceperit.

Si Episcopum Auxiliarem habeat, an datus sit personae vel dioecesi.

2. Breviter exponat quaenam sit origo dioecesis, quinam eius titulus seu gradus hierarchicus, quae privilegia potiora;

si metropolitana sit, an et quas habeat suffraganeas sedes; et quem Ordinarium appellationis iuxta *Codicem*, can. 1594 § 2, teneat;

si vero suffraganea sit, quem Metropolitam habeat; et num apud illum, vel apud alium Antistitem pro *Conferentiis episcopalibus* conveniat;

[1] Ad Ordinariorum commoditatem sequentes canones *Codicis iuris canonici* hic referuntur:

si denique nulli Metropolitae suffragetur, quem Metropolitam pro Concilio provinciali, pro *Conferentiis* et pro iudicio appellationis teneat iuxta cann. 285, 292 et 1594 § 3.

3. Dicat praeterea:

(*a*) quinam locus residentiae Ordinarii, cum indicationibus ad epistolas inscribendas necessariis;

(*b*) quaenam amplitudo dioecesis, ditio civilis, caeli temperies, lingua;

(*c*) quaenam summa incolarum et praecipua oppida; quot inter incolas sint catholici; si autem varii adsint ritus, quot catholici in singulis, et si acatholici inveniantur, quot sint, et in quales sectas dividantur;

(*d*) qui numerus sacerdotum saecularium, clericorum et alumnorum Seminarii;

(*e*) utrum adsit Capitulum cathedrale, an potius coetus consultorum dioecesanorum; an adsint alia Capitula, vel sacerdotum coetus instar Capitulorum, seu Communiae, et quot;

(*f*) in quot *vicariatus foraneos, decanatus, archipresbyteratus* aliasve circumscriptiones dioecesis divisa sit; quot sint paroeciae, cum numero fidelium earum quae maximae vel minimae sunt; an adsint paroeciae per linguas seu nationes distinctae, et an per familias et non territorio divisae, et quo iure; quot aliae ecclesiae vel oratoria publica adsint; sitne sacer aliquis locus celeberrimus, et qualis, cann. 216, 217;

(*g*) utrum et quaenam *religiones* virorum habeantur, cum numero domorum et religiosorum sacerdotum;

(*h*) utrum et quaenam *religiones* mulierum, cum numero domorum et religiosarum.

CAPUT II.

De administratione temporalium bonorum, de inventariis et archivis.

4. An et quomodo iuxta civiles loci leges, facultas possidendi, acquirendi et administrandi, quae Ecclesiae propria est, sarta tectaque sit; an potius coarctata; et si ita sit, quaenam sit conditio cleri et ecclesiarum.

5. An institutum sit penes curiam *Consilium administrationis* et quibusnam constet: et num Episcopus in administrativis actibus maioris momenti illud audierit iuxta praescripta can. 1520.

6. An administratores particulares, sive ecclesiastici sive saeculares, cuiusvis ecclesiae etiam cathedralis, aut loci pii canonice erecti, aut confraternitatum, reddant quotannis Ordinario rationem suae administrationis. Can. 1525.

7. An servata sint praescripta can. 1523 circa modum administrationis, et confectionem librorum accepti et expensi;

can. 1526 de non inchoandis litibus sine Ordinarii scripta licentia;

can. 1527 de abstinendo ab actibus ordinariam administrationem excedentibus;

et can. 1544 seqq. circa congruam dotem, tabulas piarum fundationum, aliaque.

8. An qui bona fiduciaria ad pias causas acceperint, servent quae can. 1516 statuit, praesertim circa rationem Ordinario reddendam.

9. In venditione, oppignoratione, permutatione, locatione et emphyteusi bonorum servataene sint fideliter ab omnibus normae cann. 1530-1533, 1538-1542: et si non, quae remedia adhibita.

Praecipua quae acta sunt his de rebus negotia referantur.

10. Circa decimarum et primitiarum solutionem serventurne laudabiles consuetudines, praecavendo tamen a dura exactione. Can. 1502.

11. Circa oblationes in commodum paroeciae et missionis serventurne praescripta can. 1182 de earum administratione et ratione Ordinario reddenda; et collectores abstineantne a vexatoria et odiosa requisitione.

12. Circa missarum stipem quomodo serventur quae can. 831 praescribit de taxa synodali;

quae can. 835 de non colligendis a sacerdotibus missis, quibus intra annum ipsi satisfacere nequeant;

quae can. 841 de transmissione ad Ordinarium missarum exuberantium;

quae cann. 843 et 844 de libro tam personali quam ecclesiarum proprio pro missis adnotandis.

13. An inventaria immobilium, mobilium et sacrae supellectilis uniuscuiusque ecclesiae, parochiarum, capitulorum, confraternitatum aliorumque piorum locorum, quae canonice erecta sint, confecta in duplici exemplari, alio pro pio opere, alio pro Curia episcopali habeantur iuxta cann. 1296, 1522.

Cautum ne sit, et quomodo, ne morte rectoris ecclesiae, aut superioris pii operis mobilia et supellectilia disperdantur aut subtrahantur. Cann. 1296, 1300-1302.

14. An Episcopus archivum habeat ad tramitem cann. 375-378 erectum et custoditum; et cum documentis et libris de quibus in cann. 470 § 3, 1010, 1047, 1107; a quo tempore documenta incipiant, et an pergamenae et incunabula habeantur: catalogine confecti sint;

an aliud quoque secretum archivum, vel saltem armarium obseratum, in qua scripturae secretae custodiantur, servatis regulis cann. 379-380.

15. An ecclesia cathedralis, collegiatae, paroeciales, confraternitates et pia loca canonice erecta, sua quoque archiva detineant, cum documentis cuicumque piae causae propriis, cum inventariis mobilium et immobilium et cum catalogo omnium documentorum;

et exemplar eiusdem catalogi exhibitumne fuit Curiae episcopali, et in archivo Curiae repositum iuxta can. 383.

CAPUT III.

De fide et cultu divino.

16. Utrum graves errores contra fidem serpant inter dioecesis fideles; vel aliqua praxis superstitiosa aut ab institutis catholicis aliena in dioecesi vigeat; an modernismi, theosophismi, spiritismi lues dioecesim infestet, et an aliqui e clero eisdem erroribus infecti sint. Quaenam huius mali fuerit, vel adhuc sit causa.

Adsitne *Consilium a vigilantia*, quot personis constet, et quo fructu munera sua expleat.

An professio fidei cum iuramento antimodernistico exigatur, et ab omnibus ad quos spectat fideliter praestetur iuxta can. 1406 et decretum S. Officii 22 Martii 1918.

17. Utrum divinus cultus libere exerceatur; sin minus, unde obstacula proveniant: a civilibusne legibus, an ab hostilitate perversorum hominum, vel ab alia causa; quaenam ratio suppetat ad ea amovenda, et num adhibeatur.

18. An Ecclesiae iura circa coemeteria sarta tectaque sint, et canonicae de his leges servari possint, et serventur. Cann. 1205 seqq.

19. Utrum in cultu divino, in Sanctorum, sacrarum imaginum et reliquiarum veneratione; in sacramentorum administratione; nec non in sacris functionibus, sive quoad ritus sive quoad linguam et cantum, leges canonicae ac liturgicae serventur.

An in his, et quaenam, irrepserint singulares consuetudines; sitne cura ut prudenter submoveantur, an potius tolerentur, et quanam de causa. Can. 731 seqq.; can. 1255 seqq.

Adsintne in ecclesiis picturae, statuae aliaque a sanctitate loci aliena, vel minus consona liturgicis legibus; et quid fiat ut amoveantur. Arceanturne semper a domo Dei profani conventus, et nundinae etiam ad pias causas. Can. 1178.

20. Utrum numerus ecclesiarum in singulis oppidis vel paroeciis fidelium necessitati sufficiat.

21. An generatim ecclesiae mundae sint, decenter ornatae et supellectili sufficienti instructae.

Adsintne egentes, squalidae, fatiscentes, et an et quid agatur ut reficiantur.

Recenseantur ecclesiae, si adsint, structurae arte, picturis aut pretiosa supellectili insignes: et dicatur num congrua de his omnibus cura adhibeatur.

22. An ingressus in ecclesias, dum sacra aguntur, sit, prout debet, prorsus absolute semperque gratuitus. Can. 1181.

23. An ecclesiae rite custodiantur ne furtis et profanationibus obnoxiae fiant:

et eae in quibus SS. Eucharistia asservatur, praesertim paroeciales, quotidie per aliquot horas fidelibus pateant iuxta can. 1266:

quomodo observentur: cann. 1267 et 1268 circa custodiam SSmi Sacramenti in uno tantum loco et altari; et circa decorem et ornamentum praecellentissimum altaris eiusdem;

can. 1269 circa tabernaculi statum;

can. 1271 circa lumen coram SSmo.

Caput IV.

De iis quae ad Ordinarium pertinent.

24. Indicet Ordinarius quibus redditibus ipse qua talis fruatur, sive sint ex bonis immobilibus, ex publico foenore vel aerario, ex incertis Curiae, ex dioecesis contributione, sive ex aliis causis: et an sibi sufficientes sint;

qualem domum episcopalem inhabitet, et cum quibusnam convivat:

an et quale cathedraticum exigat iuxta can. 1504:

an et quales alias exactiones forte imposuerit iuxta cann. 1505, 1506:

utrum aliquo aere alieno sive qua Ordinarius, sive qua persona privata gravetur; et qua ratione eius exstinctioni consulat.

25. An episcopales aedes et bona mensae sive mobilia sive immobilia, accurato inventario confecto, curaverit iuxta praescripta cann. 1483, 1299 § 3 et 1301.

26. An in ultima sedis vacatione praeter Vicarium Capitularem oeconomus quoque constitutus fuerit pro mensae bonis: et res bene gestae fuerint iuxta cann. 432, 433.

27. Quomodo residentiae legi satisfaciat; qua frequentia pontificalia peragat, conciones habeat et pastoralibus litteris clerum et populum instruat; quomodo caveat ut ecclesiasticae leges notae fiant, et ut ab omnibus fideliter serventur. Can. 336.

28. Qua frequentia sacramentum confirmationis administret; et quomodo provideat, si ipse per se omnium necessitatibus consulere nequeat.

Serventurne in huius sacramenti collatione regulae de aetate confirmandorum et de patrinis.

29. Quot in quinquennio sive per se sive per alium ad sacros ordines promoverit. Et an servaverit leges de non promovendis (*a*) qui necessarii non sint vel utiles iuxta can. 969; (*b*) qui saltem integrum theologiae curriculum in Seminario non peregerint. Can. 972 § 1.

An numerus ordinatorum par fuerit necessitati dioecesis.

An aliquem incardinaverit, qua de causa, et num iuxta legem can. 111 seqq.

30. An servatae sint regulae can. 877 seqq. in concedenda facultate vel licentia sacramentales confessiones audiendi;

et can. 893 seqq. circa casus reservatos.

31. Circa sacram praedicationem, an consuluerit ut iuxta Const. S. P. Benedicti XV et normas a S. C. Consistoriali datas die 28 Iunii 1917 omnia rite procederent; ac maxime ut servarentur praescripta can. 1340 seqq. circa licentiam concedendam et can. 1347 circa modum et argumentum concionandi.

An curaverit ut votum a can. 1345 expressum de brevi aliqua homilia in omnibus missis festivis habenda sensim ad effectum ducatur.

32. An et quo fructu avertere pro viribus studuerit fideles a nuptiis cum acatholicis, infidelibus, aut impiis iuxta cann. 1060, 1064, 1065, 1071.

33. An in quinquennio totam dioecesim ipse per se, aut per alium visitaverit iuxta cann. 343-346.

An praeter loca et res, libros et archiva, personas quoque clericorum visitaverit, eos singillatim audiendo, ut cognoscat quae sit uniuscuiusque vitae ratio, quae confessionis frequentia etc.

An inspexerit quoque quae habentur circa legatorum adimplementum et missarum manualium satisfactionem ac stipem, et an constiterit omnia ad legis normam procedere iuxta cann. 824-844.

Et si abusus aliquos hac in re detexit, referat.

34. Utrum et quomodo dioecesanam synodum celebraverit, et quando novissima synodus congregata fuerit. Cann. 356-362.

35. *Si sit Metropolitanus aut Conferentiarum episcopalium Praeses:* an et quando Concilium et quando Conferentias convocaverit; quinam interfuerint; et quo fructu res cesserit. Cann. 283-292.

Ceteri Episcopi: an Concilio provinciali, et Conferentiis ipsi per se, aut saltem per procuratorem, interfuerint. Can. 287.

36. Quomodo se habeat cum civili loci auctoritate; an episcopalis dignitas et iurisdictio sarta tecta ita semper servari potuerit, ut numquam, servilitate erga humanas potestates vel alio modo, detrimentum libertati et immunitati Ecclesiae, aut dedecus statui ecclesiastico obvenerit.

Caput V.

De Curia dioecesana.

37. Utrum Curia dioecesana aedes proprias, sufficientes et convenientes habeat; et si non, an et quomodo huic defectui consuli queat.

Exhibeatur prospectus officialium Curiae episcopalis, adiectis iudicibus synodalibus, examinatoribus, parochis consultoribus, censoribus librorum, aliisque peculiaribus administris. Can. 363 seqq.

38. De qualitatibus et opere Vicarii generalis et aliorum praecipuorum ministrorum adumbratio aliqua fiat.

39. Quinam sint Curiae proventus sive ex taxis, sive ex multis pecuniariis, sive ex aliis titulis: et quomodo erogentur.

CAPUT VI.

De Seminario.

40. Si dioecesis Seminario careat, quomodo consulatur pro comparandis sacerdotibus dioecesi necessariis.

An studium sit seligendi bonae spei iuvenes, e dioecesi oriundos, ad clerum indigenam creandum; quo fructu: et ubinam educentur. Can. 1353.

41. Si Seminarium adsit, referatur enucleate:

(*a*) de numero et statu eorum qui externam disciplinam regunt, qui spiritualiter alumnos dirigunt, qui docent, qui discunt;

(*b*) de statu aedium, et rusticationis domus;

(*c*) de redditibus et oneribus, hoc est de statu activo et passivo pii instituti;

(*d*) de iis quae videantur necessaria ad meliorem Seminarii statum.

42. Distinctum ne sit Seminarium in maius et minus iuxta can. 1354 § 2.

Et si prudentia suaserit, aut dioecesis conditio exegerit, ut dumtaxat Seminarium minus seu schola apostolica, uti vocant, constitueretur, dicatur ubinam maiores alumni educentur: num in Seminario proprio provinciali, seu regionali, seu interdioecesano apostolica auctoritate constitutum iuxta can. 1354 § 3. Et de eius statu adumbratio aliqua fiat.

43. An servatae sint regulae:

can. 1356 circa tributum seminaristicum;

can. 1357 circa visitationem alumnorum et regulas internas;

cann. 1358, 1360, 1361 circa directionem disciplinarem, oeconomicam et spiritualem;

can. 1359 circa deputatos;

can. 1363 circa alumnos admittendos et excludendos;

can. 1371 circa dimittendos aut expellendos;

cann. 1364-1366 circa institutionem litterariam et scientificam, praesertim philosophiae et theologiae;

can. 1367 circa pietatis exercitia;

can. 1369 circa spiritum ecclesiasticum fovendum et urbanitatis leges tradendas.

44. An Ordinarius curaverit ut aliquis alumnus pietate et ingenio praestans peculiaria Urbis Collegia, vel Universitates sive facultates a S. Sede in Urbe vel alibi probatas adiret, ut ibidem in studiis perficeretur iuxta can. 1380.

Caput VII.

De clero generatim.

45. An clerus generatim habeat quo honeste vivere possit.

An pro senibus et infirmis domus aut saltem subsidia adsint quibus adiuvari possint.

46. An habeatur domus propria pro spiritualibus cleri exercitiis: an etiam quo poenitentes recipiantur.

47. Quo fructu Ordinarius curaverit ut clerici omnes ea adimpleant quae recensent:

can. 125 circa sacramentalem confessionem et pietatis exercitia;

can. 126 circa periodicum recessum ad spiritualia exercitia;

can. 130 circa examina annualia novorum sacerdotum;

cann. 131 et 448 circa *conferentias* cleri;

can. 133 circa cohabitationem cum mulieribus;

can. 134 circa communem clericorum vitam, praesertim vicariorum cooperatorum cum suo parocho, can. 476 § 5;

can. 135 circa recitationem officii divini;

can. 136 circa habitus ecclesiastici et tonsurae delationem;

can. 811 circa vestis talaris delationem in missae celebratione;

can. 137 circa fideiussiones cavendas;

cann. 138-140, 142 circa abstinentiam ab omnibus quae statum ecclesiasticum dedecent, a theatris et spectaculis mundanis et a negotiorum saecularium gestione.

48. An et quot clericis licentiam concesserit, de qua in can. 139 § 3, operam suam praestandi in arcis seu mensis nummulariis parsimonialibus, cooperativis, ruralibus, aut similibus:

an ratione communis boni, deficientibus laicis, et ob utilitatem religionis id concesserit; et num adhuc hae concessionis causae perseverent:

an mensae nummulariae, in quibus clerici opus aliquod agunt, honestate personarum et principiorum tales sint, ut non dedeceat sacerdotem in iis partem habere:

an in iisdem administratio ita recte geratur, ut omne absit decoctionis periculum, in quo sacerdotes convoluti maneant; et quomodo caverit de securitate huius notitiae:

an denique qui hisce arcis applicati sunt a religiosa sacerdotalis vitae praxi deflexerint, et molestiam aliquam attulerint: et si ita sit, Ordinarius casus proponat et remedia suggerat.

49. An clerus praestet eam quam can. 127 praescribit obedientiam et reverentiam erga Ordinarium suum, et erga Apostolicam Sedem: et si sint qui graviter deficiunt, eos Ordinarius denunciet.

Si adsit in dioecesi clerus diversi ritus et linguae, quaenam sit inter clericos caritas: et quaenam Ordinario cura fuerit pro utrisque.

50. An generatim clerus officia obsequenter suscipiat, quae Ordinarius iuxta can. 128 eis committit:

an habeantur, qui quamvis viribus polleant, otiosi tamen vivere malunt:

si habeantur qui Universitates laicas frequentent, an hi servaverint ac servent leges a S. C. Consistoriali ad rem statutas:

et si huiusmodi adsint, eos Ordinarius indicet.

51. An adsint sacerdotes qui in diariis et libellis periodicis scribant, vel ea moderentur: et qua facultate et utilitate id peragant. Can. 1386 § 1.

52. An adsint de clero qui cum scandalo diaria et ephemerides vel libros legant quae dedecent:

qui factionibus municipalibus vel politicis indebite se immisceant:

qui ad statum saecularem redacti sint, aut per nefas ad illum sponte sua sint regressi. Cann. 211-214:

et quid fiat ad horum malorum remedium.

53. An et quo fructu aliquas ex poenis recensitis in can. 2298 Ordinarius irrogaverit: et casus graviores referat.

CAPUT VIII.

De Capitulis.

54. *Si desit Capitulum cathedrale*, dicatur quot consultores dioecesani habeantur, et serventurne circa ipsos quae cann. 424-428 statuunt.

55. *Si adsit cathedrale Capitulum*, dicatur quot dignitatibus et canonicis constet;

adsintne officia canonici theologi et poenitentiarii; et serventurne ab ipsis quae cann. 398-401 iubent;

habeanturne alii beneficiati minores, et quot.

56. Exponatur quae sit dotatio Capituli seu beneficiatorum.

In distributionum seu punctaturarum disciplina vigeantne et serventur regulae can. 395.

57. Si adsint canonicatus aut beneficia patronata, curaveritne Ordinarius, et quo fructu, ut patroni spiritualia suffragia loco iuris patronatus, aut saltem loco iuris praesentandi, acceptarent, iuxta can. 1451.

58. Adsintne statuta iuxta cann. 410 et 416.

59. Quot adsint canonici ad honorem: et serventurne de ipsis regulae can. 406.

60. Sede episcopali vacante, quaenam vigeat ratio providendi dioecesis regimini:

servatane fuit, ultima vacationis vice, disciplina quam cann. 429-443 praescribunt.

61. Dicatur aliquid de modo quo Capitulum sacras functiones peragit, quo se gerit erga suum Ordinarium, et de aliis quae ad eius bonum nomen pertinent.

62. Si adsint in dioecesi Capitula, praesertim insignia, vel *Communiae* cleri ad modum Capitulorum, Ordinarius de iis referat analoge ad ea quae pro cathedrali Capitulo sunt requisita.

Caput IX.

De Vicariis foraneis et parochis.

63. Referatur an Vicarii foranei adimpleant diligenter ea omnia quae can. 447 praescribit de vigilantia in ecclesiasticos viros sui ambitus seu districtus, de cura ut canonicae leges et decreta Ordinarii observentur, de aliisque;

an paroecias iuxta normas ab Ordinario datas visitent;

et an quotannis rationem reddant Ordinario de statu sui vicariatus iuxta can. 449.

64. An paroecia omnes de suo proprio pastore sint provisae: et serveturne lex a can. 460 lata de uno dumtaxat pastore in unaquaque paroecia habendo, reprobata qualibet consuetudine et revocato quolibet privilegio.

65. An adsint paroeciae amovibiles, quot, et qua de causa.

An et quot unitae Capitulis sive cathedrali, sive collegiatis, domui religiosae, aut alii morali personae: et in hoc casu utrum serventur leges de vicario curato constituendo cum libero exercitio animarum curae iuxta statuta in cann. 415, 471 et 609 § 1.

Et si religiosus sit parochus, an sarta tectaque sint quae cann. 630, 631 hac de re praescribunt.

66. An et quot adsint patronatui obnoxiae: an et quo fructu cura fuerit Ordinario ut patroni spiritualia suffragia loco iuris patronatus aut saltem loco iuris praesentandi acceptarent iuxta can. 1451: sin minus, an in praesentatione servatae sint leges a cann. 1457 seqq. latae, ac maxime a can. 1452 in casu electionis seu praesentationis popularis.

67. An provisio paroeciarum quae sunt liberae collationis fiat per concursum, et qua ratione concursus celebretur. Can. 455 seqq.

68. Quibus redditibus parochi vivant, an ex immobilibus, ex publico foenore vel aerario, an ex incertis stolae, et fidelium vel dioecesis contributione.

An commode generatim vivant, et an adsint qui egestate laborant.

An domo propria paroeciali, saltem conducta eaque sufficienti, generatim instructi sint; et si non, an studium sit et probabilitas ut ea instrui valeant.

69. An parochi generatim satisfaciant iis quae praescribunt:

can. 463 § 4 circa gratuitum ministerium praestandum iis qui solvendo pares non sunt;

can. 465 circa residentiam;

can. 466 circa applicationem missae pro populo;

can. 467 circa sacramentorum administrationem et animarum salutis zelum;

can. 468 circa infirmorum curam;

can. 469 circa vigilantiam ne errores contra fidem et vitia subrepant;

et circa opera caritatis, fidei et pietatis in paroecia instituenda et fovenda;

can. 470 circa paroeciales libros recte conficiendos;

circa exemplaria tradenda quotannis Curiae episcopali;

can. 735 circa *sacra olea* a parochis loco decenti ac tuto custodienda.

70. Circa *baptismum:* an quaelibet ecclesia parochialis sacro fonte sit instructa iuxta can. 774: et quoties infantes sine periculo aut gravi incommodo ad paroecialem transferri nequeant, an parochus ad proximiorem ecclesiam vel publicum oratorium pro sacramento ministrando ultro libenterque accedat iuxta can. 775.

71. Circa *SSmam Eucharistiam:* an parochis cura sit studiumque indefessum ut, iuxta can. 863, fideles saepius et etiam quotidie pane Eucharistico reficiantur;

ut iuxta can. 865, infirmi, dum plene sunt sui compotes, S. Viaticum suscipiant;

ut iuxta cann. 1273, 1274 et 1275 cultus SSmi Sacramenti augeatur, excitando fideles ad quotidianam missae adsistentiam, ad visitationem serotinam peragendam, exponendo statis temporibus SSmam Eucharistiam, aliaque utilia peragendo;

ut iuxta can. 854, servata quidem parentibus et confessariis debita libertate ad iudicandum de sufficienti puerorum dispositione ad primam communionem, iidem parentes ne negligant officium suum, et alii abusus ne subrepant.

72. Circa *extremam unctionem:* an parochis cura sit, ut hoc sacramentum ab infirmis recipiatur dum sui plene compotes sunt.

73. Circa *matrimonii* celebrationem: an parochis omnibus cura sit diligens observandi quae praescripta sunt in Codice lib. III, tit. VII, circa libertatem status, impedimentorum dispensationem, sacros ritus, et adnotationem matrimonii.

74. Circa *catechesim:* an ab omnibus parochis diligenter serventur quae praescribit:

can. 1330 circa peculiarem catechismum pro prima confessione et communione et pro confirmatione puerorum;

et cann. 1331-1336 de catechismo diebus festis impartiendo tum pueris tum adultis.

75. Circa *evangelii* explanationem: an ab omnibus lex servetur can. 1344;

circa *sacras conciones:* an statis quibusdam temporibus sacrae conciones frequentius habeantur ad normam can. 1346, et sacrae missiones locum habeant iuxta can. 1349.

76. An vicarii cooperatores aliique animarum curatores suis officiis laudabiliter fungantur iuxta can. 473 seqq.

Caput X.

De religiosis.

77. An Ordinarius sive per se, sive per alium, quinquennalem visitationem domorum religiosarum peregerit iuxta cann. 512, 513: et quae notabiliora adnotanda habeat.

78. Utrum religiosi, sive viri, sive mulieres, vitam communem ducant; an sint qui habitent soli, vel in domibus privatis cum saecularibus, et quo iure;

quae sit in utroque casu eorum fama;

quaenam pro dioecesi utilitas;

an catechismum tradant, si Ordinarius requisierit iuxta can. 1334;

quo habitu incedant.

79. Si quaestuantes adsint, sive viri, sive mulieres, an canonicae praescriptiones cann. 621, 622, 624 servaverint: an aliquod inconveniens acciderit, vel aliquid sit de hac re animadvertendum.

80. Si congregatio aliqua dioecesani iuris, vel societas sive virorum sive mulierum in communi sine votis viventium habeatur, Ordinarius de ea, aut de eis, nomen dicat, finem, sodalium numerum, utilitatem, et si quae alia observanda habeat.

81. Referat Ordinarius an aliquod offendiculum cum religiosis habeat in suae iurisdictionis exercitio.

82. Si adsint religiosi viri ordinibus sacris iam initiati, qui *exclaustrati, saecularizati* aut *dimissi* a religione fuerint, referat Ordinarius quid de ipsis dicendum iuxta cann. 639, 640, 669 seqq.

83. *De religiosis mulieribus* in specie Ordinarius referat

(*a*) an observentur canonicae leges circa admissionem ad novitiatum, professionem, clausuram, confessarios ac bonorum temporalium administrationem iuxta cann. 512, 513, 520-527, 533-535, 547, 549, 550, 552, 600-605;

(*b*) si quae monasteria monialium superioribus regularibus sint subiecta, an in casibus a iure statutis Ordinario subdantur iuxta cann. 500 § 2 et 615;

(*c*) quae vitae activae sunt quibus diversis operibus se addicant, et quo fructu;

(*d*) si sint quae infirmis in privatis domibus adsistant, aut rem domesticam in nosocomiis, Seminariis vel similibus viro-

rum domibus gerant, an cautum sit a periculis quae in his adiunctis obversantur, et an aliquid habeatur deplorandum.

Caput XI.

De populo fideli.

84. Dicatur quinam sint generatim populi mores: quaenam vita christiana privata in familiis: quaenam publica in oppidis et civitatibus: an in externis pompis et solemnitatibus magis consistat, quam in vero pietatis spiritu. Et si sint differentiae notabiles unius loci ab alio, indicentur.

Quid fiat ut christianae vitae professio, si paululum defecit aut a recta via declinavit, sensim reducatur.

85. Qua reverentia clericos, et maxime Episcopum et S. Pontificem, populus prosequatur. Can. 119.

86. Quae sit observantia:

can. 1248 circa praeceptum audiendi sacrum et abstinendi ab operibus servilibus diebus festis;

cann. 1252, 1254 circa abstinentiam et ieiunium;

can. 770 circa sollicitam baptismi collationem infantibus;

can. 859 circa communionem paschalem: quot sint ex viris et ex mulieribus qui, cum sint professione catholici, nihilominus eam negligunt, facta proportione pro singulis centenis fidelium;

can. 863 circa frequentem communionem;

cann. 865 et 944 circa extrema sacramenta: an sint inter eos qui catholici censentur, qui haec sacramenta differunt, negligunt aut etiam recusant: et dicatur eorum numerus, habita proportione pro centenis;

cann. 1203, 1239 seqq. circa cremationis reprobationem et funera: dicatur, servata proportione ut supra, quot ex iis qui catholici dicuntur funeribus mere civilibus seu irreligiosis sepeliantur: an id contigat ex nimietate taxarum stolae, an ex alia causa.

87. Circa *matrimonium:* an matrimonia mere civilia, concubinatus et divortia habeantur, et qua proportione;

an vitia contra sanctitatem matrimonii irrepserint;

quid fiat ut haec mala removeantur.

88. Ubi catholici cum acatholicis mixti sunt, et mixta matrimonia habentur, dicatur numerus horum matrimoniorum tum

absolutus tum relativus ad matrimonia non mixta: quaenam exinde detrimenta religioni proveniant:

an serventur ab his contrahentibus clausulae can. 1061.

89. *De christiana educatione prolis:* quomodo generatim parentes et qui loco parentum sunt, in sinu familiae satisfaciant gravissimae huic obligationi, de qua cann. 1113 et 1372: et quae cura sit ne ab hoc officio fideles deficiant.

90. *De scholis:* an in publicis scholis, praesertim elementaribus, servetur praescriptum can. 1373 de institutione religiosa puerorum.

Et si non, *qualibet de causa;* an cura sit fidelibus et clero instituendi pro catholicis pueris scholas confessionales, eosque avertendi a scholis acatholicis, neutris, mixtis, iuxta can. 1374.

91. De conditione et statu scholarum confessionalium, praesertim elementarium, enucleate referatur: quomodo sustententur, a quot alumnis frequententur, qualique profectu. Et si scholae confessionales institui non potuerint, indicetur causa:

et dicatur, an per varia opera post-scholaria, hoc est oratoria festiva, Congregationes Marianas, scholas catechisticas, aliisve modis, cautum pro viribus sit praeservationi puerorum et puellarum.

92. De religiosis et piis laicorum *associationibus:* an adsint in dioecesi tertii Ordines saeculares, et confraternitates, illae praesertim *SSmi Sacramenti* et *Christianae doctrinae,* aliaeque piae Uniones potissimum pro iuvenibus: quo numero et quo religionis profectu.

93. An hae associationes servent omnes praescripta:

can. 690 de subiectione erga Ordinarium;

can. 691 de administrationis modo.

94. An adsint inter catholicos associationes illae, quae *sociales* vocantur, agricolarum, operariorum, mulierum in hunc vel alium caritativum finem, vel mutuum subsidium; an asyla pro infantibus, patronatus pro iuvenibus, pro emigrantibus etc., circuli pro iuventute, laboratoria pro artificibus, vel pro puellis etc.: quo spiritu agantur: an directioni et moderationi Ordinarii et Apostolicae Sedis dociliter subsint: quaenam beneficia sive moralia sive temporalia praestent.

95. An cura sit ut qui hisce associationibus sive religiosis et piis, sive socialibus adscripti sunt, in fidei doctrina instituantur et christianam vitam ducant.

96. An et qua diffusione ephemerides vel diaria obscoena, irreligiosa, modernistica vel liberalia dioecesim pervadant:

an libri quoque huius generis diffusi sint:

quid fiat ad tantum malum coërcendum et quo fructu.

97. An massonicae sectae addicti, vel etiam massonicae tabernae in dioecesi habeantur: quanta et quali activitate operam adversus religionem moliantur: quid fiat ad occurrendum huic malo.

98. An socialismi societates habeantur: quot numero, quanti momenti et quali religionis noxa: et quid fiat ad hanc avertendam.

99. Utrum in exercitio iurium politicorum et civilium fideles catholici religionis bono et Ecclesiae libertati pro viribus consulant.

CAPUT XII.

Iudicium syntheticum Ordinarii circa dioecesis statum.

100. Denique Ordinarius, omnibus in universum complexis, dicat, praesertim in prima sua relatione, quid actu sentiat de materiali et morali conditione dioecesis, quae spes melioris status affulgeat, quaenam maiora discrimina immineant.

In sequentibus vero relationibus addat, quomodo et quo fructu ad effectum perduxerit monita et mandata, si quae S. Congregatio in sua responsione ad praecedentem relationem significaverit: et utrum progressus, regressus, an potius idem ferme persistens status in rebus fidei et morum haberi videatur in dioecesi: et quaenam de eo censeantur causae.

Datum Romae, ex aedibus S. C. Consistorialis, die 4 Novembris 1918.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsessor.*

Studies and Conferences.

OUR ANALECTA.

S. CONSISTORIAL CONGREGATION publishes a decree containing the list of questions to be answered by Ordinaries in their official reports to the Holy See. A summary of the constitution is given immediately below.

OFFICIAL DIOCESAN REPORTS TO THE HOLY SEE.

The decree *A remotissima* of 31 December, 1909, set forth the regulations of the Holy See regarding the periods in which Ordinaries were to make their official reports to Rome, the reasons therefor, and the method to be observed in so doing. The list of questions given in that decree now requires many changes to bring it into harmony with the present Code. A new formula of questions consequently was published 4 November, 1918, in a decree of the Sacred Consistorial Congregation.[1] These questions will direct Ordinaries in making their report beginning in the year 1921. Canons 340, 341, 342, which relate to this report, are quoted in a note for the convenience of those interested, while the text states that the report will be in Latin, signed by the Ordinary himself, with the date affixed; that in the first official report all queries should be answered minutely, whereas in subsequent reports these statements concerning material things which remain unchanged need not be repeated. Then follow ten chapters comprising one hundred questions, of which not a few are made up of many parts or divisions. The usual data is required concerning the Ordinary personally and the diocese, the Catholic population, and chief towns of the diocese; the different rites that prevail and the number of adherents of each; the proportion of non-Catholics and the sects to which they belong; the number of secular priests, clerics, and ecclesiastical students; whether there is a Cathedral Chapter or merely Diocesan Consultors; the number of deaneries and parishes, whether there are national or other non-territorial parishes and by what

[1] See Analecta, pp. 396-419.

right or authority they exist; the number of other churches or public oratories; and whether there is any celebrated shrine in the diocese. Many queries are submitted concerning temporal goods, inventories, and archives. Especially is inquiry made in reference to the civil law as affecting the possession and administration by the Church of temporal holdings, as well as the actual effect of this legislation. Information is sought as to whether inventories are drawn up, archives guarded, and other administrative affairs safeguarded, as demanded in law. A third chapter is occupied with faith and divine worship. Ordinaries must declare whether any grave errors, superstitious practices, modernism, theosophy, or spiritism prevail among their subjects, and particularly among the clergy, as well as the cause thereof; whether there is in the diocese a *consilium a vigilantia*, its personnel and with what success it operates; whether a profession of faith with the anti-modernistic oath is insisted on when prescribed; whether the Church is free in her worship or hampered by civil laws or otherwise, and proper means of relief adopted; whether the Church's rights in regard to cemeteries and Christian burial are respected. Other questions relate to the veneration of saints, sacred images and relics, liturgical rites and musical regulations, singular customs that may be in vogue and the reason therefor. In all these matters minute details are required. Various queries are propounded concerning the number of churches, their care and maintenance, works of art or precious objects possessed, free admission to services, custody of the Blessed Sacrament and other points equally important.

Ordinaries will find in the fourth chapter many queries relating to their own personal status and duties. Thus they are interrogated concerning their income and its sources, cathedraticum; the taxes that they impose; where they live and with whom; debts personal and diocesan; whether they have compiled an inventory of diocesan goods; whether they observe the law of residence; how often they pontificate, preach and instruct in pastoral letters the clergy and laity; whether they see that ecclesiastical laws are brought to the notice of their subjects. They are asked in regard to the frequency of Confirmation, ordinations, canonical visitations, and their compliance with all other obligations. They must answer too in

regard to the attitude of the civil authorities toward them, and whether their dignity and authority, as well as the liberty and immunity of the Church, suffer. A few questions are proposed concerning the vicar general and other members of the episcopal official family; the chancery office, its income and how expended. Many questions in regard to the seminary refer to the material building, support, and maintenance, revenues, summer-house, financial obligations, in addition to those which relate to professors, to the spiritual and intellectual training of the students, and other details, as might be expected.

The seventh chapter reviews all the canons of the Code anent the obligations of clerics, together with various other canons which refer to clerics frequenting secular universities, managing reviews or contributing articles to periodicals, taking part *indebite* in political affairs. Rome would also be informed of clerics who have been reduced, or who have returned, to the secular state; what severe penalties the Ordinary has inflicted on clerics and with what result. More serious cases will be mentioned specifically. Various questions concerning cathedral and other chapters are mentioned, all of which are in accordance with canons 391 to 444, while chapter nine, in reference to deans and pastors, contains a list of queries which are based on the rights and duties of those persons. Information is sought in regard to the number of pastors; whether all pastorates are supplied; how many pastors are removable or non-permanent, with the reason therefor; how pastors are supported; how they perform their various offices. An exceedingly detailed account must be given of the religious, male and female, in the diocese; their observance of discipline; rules of admission, expulsion and other pertinent matters. The eleventh chapter inquires into the religious life of the faithful, their morals, spirit of piety, reverence of the clergy; their attitude toward abstinence and fasting, the Mass and sacraments; particularly in regard to mixed marriage, Catholic schools and instruction of children, proper reading, confraternities, dueling, prohibited societies, socialism, and many other things. Finally the Ordinaries, especially in their first report, will give a summary of the spiritual and material state of their dioceses, their hopes and anxieties or dangers, while

in subsequent reports they will manifest how and with what results they have observed previous admonitions and mandates of the Sacred Congregation, whether there has been any advancement or retrogression in matters pertaining to faith or morals, or whether the diocese remains practically unchanged in this respect. The Ordinary will add the reason to which he attributes this state of affairs.

THE PRESENT PUBLIC DANGER TO OUR PARISH SCHOOLS.

The subject of the following letter from a priest in one of our Western dioceses seemed to us sufficiently important to allow its being submitted to the Right Reverend Philip R. McDevitt, Bishop of Harrisburg, for the purpose of obtaining an expression of his view. As organizer of educational work and Superintendent of the Parish Schools of the Archdiocese of Philadelphia for many years, Bishop McDevitt earned the reputation of being at once conservative and thoroughly Catholic in his attitude toward our scholastic problems in America. His reply, which is here given, is therefore of exceptional value, inasmuch as it indicates the true nature of the precautions we shall have to take in defending the rights of religious education. No doubt there are differences of conditions, as well as of opinions and convictions. But it is by discussion that these differences are likely to be appreciated and to yield to unity of action on the part of the Catholic body. We shall therefore welcome further comment from those who feel justified to speak on the subject through the REVIEW.

EDITOR.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

The future security of our parish schools is being assailed from every quarter. Bigots cannot see why such schools should be tolerated at all, and seek the most radical remedies. Educators try to gain admittance into our schools to superintend the workings of our system. The legislators are pressed by both of these to enact such laws as to obtain a free hand to carry on their work. Catholics have been warned by men of foresight to stand on their guard to defend their precious treasures. And what is being done?

Not long ago the writer attended a meeting for the purpose of preparing some defensive plan to safeguard our parish schools against any dangerous legislation. In the small gathering the optimist was not lacking. He could not see any "cause for alarm"; any legislative steps taken by the state to secure admission into our schools would be unconstitutional, radical, unstatesmanlike, and so forth. Others counseled caution, slowness so as to avoid suspicion and alarm in the enemy camp. However the majority was comprised of those who were ready to line up for the defence, so as to take part in the pending legislation, preventing thereby the passage of any unfavorable bills. In such an atmosphere was born the new movement which was to take the shield in hand. After due discussion it was decided that a committee be chosen for the purpose of outlining the scope and method of action.

Unfortunately the diocese in which this meeting took place was without a bishop. Another misfortune was that the members of the committee decided upon, were not appointed then and there, so as to preserve the spirit of the meeting when the committee met to draw up the plans. The result was that the whole project fell flat at the first meeting of the committee. It is said that one of the members present at the meeting of the committee declared that he thought "it would be a good thing for our parish schools to have state supervision". Another agreed to it, and so on, with the result already known. All this happened under the very windows of the state legislature, where bills were liable to be submitted for a vote at any moment.

The statement that "it would be a good thing for our parish schools to have state supervision" means at least two things, whatever else the speaker may have had in mind. Either it is an acknowledgment of our own inability to manage our own affairs without the aid of the government, or it means a voluntary, unconditional surrender of our schools of which we have been justly proud, and which have cost so much sacrifice both on the part of the Sisters and Catholic tax-payers. Surely we are slow to admit the first alternative, because we are justified in believing that in spite of our shortcomings our achievements far exceed those of the public school system. But then the second alternative is even harder to bear, because

if our schools are efficient, why should we grant a permanent admission to the state, which has neither contributed to the support of these schools, nor intends to do so. Surely we are not opposed to presenting the achievements of our Catholic laity to the government for inspection, but why should we surrender our privacy unconditionally for all time?

Before willingly and knowingly surrendering our schools, we must consider a very important economic question. In the past our Catholics have borne the burden of double taxation willingly, and with pride, because they had something which they could call their own. That was the parish school. But if that privacy were to be surrendered, will they feel the same about it as heretofore? Yet if this were all, it would not be so disastrous.

The crux of the new situation will be the support of our parish schools. If the government doubles or triples the present public school tax by future enormous appropriations both federal and state, that will be a flank attack upon our schools which we are scarcely prepared to receive with our present financing method. What will be the consequence to the Catholic tax-payer of such appropriations? It will mean that he must not only pay the public school tax, but also an equal amount to the support of the parish school. So if his present school tax is doubled or tripled both for the public and parochial schools, he will be paying four or six times as much as the non-Catholic tax-payer pays to-day. If public schools are to be supported by further proposed appropriations, we must do likewise and raise additional funds for our schools, because the public school funds will be used in improving the equipment and attractiveness of the public school. The result will be that if our parish schools attempt to get along with the present means, they will be so outclassed that they will be in danger of becoming tasteless to our children, and this lack of taste will assert itself when the present children become men and women. As a matter of fact, the facilities of our parish schools will be compelled to compare to some extent with those of the public schools, because state supervision will most assuredly demand it.

Since Catholics have borne the burden of building up and maintaining the parish schools so far, and since the state

wants to superintend the finished work, thereby invading the joys of our sacrifices, it is but natural that Catholic tax-payers will be less willing to continue to bear the burden plus its unequal increase by government appropriations. This is worthy of consideration before we surrender unconditionally. The penalty set upon religion will become too severe in many instances, and we as priests are assuming another tedious task of getting our people accustomed to it. Since the Church and the State are separate, the logical sequence of such separation would be the exemption of Catholic tax-payers from the public school tax. But there is no need of this since there is an easier remedy, and that is, that our parish schools should share in all *future* appropriations. If the state wishes to subject our schools to its supervision and standards, why not to a partial support as well? This could be so arranged that the Catholic tax-payers would keep on supporting the parish school at the rate they have been doing, but they would not be forced to such unequal burden if our schools could share in the appropriations that will be made over and above the present rate of taxation. The per-capita rate could be made to include the parish schools because their standard would be recognized by the state and they would therefore be equal to the public school (from the state's standpoint). The erection and support of the schools would be left as at present, to the Catholic laity. In this way the Catholic would still be paying for the privilege of having his children brought up in a religious atmosphere, but the state would share in the improvement of secular departments. The objection that under such a system the state would wish to prescribe the text-books for secular branches, can be answered by saying that such a desire on the part of the state would be one of degree and not of kind; for once we have state supervision and state standards, we surely will meet with such intrusion anyway, and in either case we will have to meet it with the same defence. After all, as long as our children meet the standard of efficiency set by the state, it does not matter so much what medium they use in the effort.

Again, if we surrender our schools to state supervision and standards, as to the standing of both teachers and pupils, we meet with the problem of carrying out the improvements

wherever necessary. We all know that the amount of educational *training* received by our teaching staffs in parish schools taken as a whole does not compare with the amount received by the teaching staffs of the public schools. Here it must be remembered that the state will demand from the Sisters a training equal to that of teachers of first-class schools, and not of those who teach in the one-room country schoolhouse. Many states require the would-be teachers to take a full High School course plus two years of Normal training before allowing them to compete for teachers' certificates. Our Sisters as a body have not that training. Now if we agree to meet the standards set by the state, it will mean most likely that the Sisters will be required to have the amount of training demanded by the state, regardless of their present superior efficiency. Those not already qualified may be given a limited period within which to meet the requirements. At best it looks like a formidable proposition to agree to with the means at our disposal. It does not seem unreasonable that we should be aided by the state. If our schools, upon agreeing to the demands of the state, were to share in the appropriations, these sums could possibly be used to secure teachers of standard training to take the places of the Sisters who would be given an opportunity to take the required training. Thus our teaching staffs would be up to the state demands from the very beginning, instead of taking years of time, and possibily lives of the Sisters by overwork. After our teaching staffs are sufficiently equipped, other improvements would be in order.

If the above proposals be found acceptable, however, we must do a good deal more than content ourselves with personal ideas. The present hostile and threatening attitude disclosed by our enemies means anything but beneficial concessions, unless we bestir ourselves. Truly nothing is lost yet, and will not be, until the attack is begun in earnest. At present, legislative contemplations are still in their plastic stage, so that a timely organization and a well-defined attitude regarding concessions on our part and a presentation of these concessions with a friendly and reasonable disposition would undoubtedly be most successful. A proof of this is to be seen in one of the state legislatures, where a ban was to be placed on all languages, including their use even for religious instruction. A

Protestant delegation presented its objections, stating that, in assuming the right to dictate the language in which a religion may be taught, the state is not far from dictating which religion may be taught. The result was that a concession was granted to the delegation in this regard. Now even from our standpoint such a concession is valuable, for the reason that religious training should be given in the medium most intelligible to the child. Yet this potential defence was broken up in its incipient stage by Catholics themselves, and that in the same state where the above mentioned language ban was proposed.

Of course the optimist can say that the measure was an impossibility from the very start, because it would have been an invasion of religious liberty; and so it is. But who killed the measure? He did not do it; he satisfied himself with the contention that it could not happen, while the Protestant did the fighting. If we show indifference now, those who could help us in our time of need may take their turn to rest, and the result is obvious. It is true that the Church suffered in the past and will suffer in the future, but that is not an excuse for us to resign ourselves, and supinely appeal to God for protection against those storms which we ourselves ought to prepare for. The only effective resistance is an organized resistance, and we ought to profit by our past lack of practical action, and organize in time so that when the test comes, our organization will be well developed and efficient.

SACERDOS.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

This letter on "unconditional surrender of our Parish Schools" opens up the vital and pressing question as to the attitude Catholics should assume toward any action the State may take in regard to our Catholic educational system.

Before expressing an opinion of the statements made by the writer, I should like to know what he understands by State supervision. If State supervision implies State monopoly of the educational forces of the country, then the duty of Catholics in regard to State supervision is clear. All our forces of resistance should be marshalled to do battle against a schol-

astic policy which would destroy the liberty of education. On the other hand, if State supervision means the State's requirement of a certain academic efficiency and an investigation by the State into the character and extent of the work done in private schools, then the precise duty of Catholics toward such supervision is in dispute among Catholic educators.

While some Catholic educators see in both kinds of supervision a great danger to Catholic schools, I am not willing to accept the opinion of the writer that State supervision (I exclude State monopoly of education) "means at least two things. Either it is an acknowledgment of our inability to manage our own affairs without the aid of the government, or it means a voluntary, unconditional surrender of our schools." My reason for questioning the truth of either of these conclusions is that Catholic education in Great Britain and Ireland, though under State supervision, yet manages its own affairs and has made no unconditional surrender of Catholic schools. Neither do I believe that State supervision will make Catholics less willing to continue their support of Catholic schools. In fact, certain Catholics would show a more cordial support of Catholic education if they knew that our Catholic schools conformed to definite requirements affecting educational and sanitary conditions put down by the State authorities. The supervision of the State would create among such Catholics a confidence in the Catholic school.

I have not the faintest hope, I see no evidence to justify the hope, that the State will ever accord financial help to our Catholic schools. Public opinion, as far as I am able to interpret it, is solidly against the appropriation of money to a denominational school, especially a Catholic school.

A claim for financial help might be good policy to-day if the battle for the division of the school fund had been fought to a successful finish at an earlier period. Non-Catholics in earlier times were not so ill-disposed to dispense justice in education. But those days have passed. Hence the remedy proposed by the writer, namely, "that our parish schools should share in all *future* appropriations", American public opinion seems hardly likely ever to accept.

I presume to say that the support of our schools in the future, as in the past, must come from our Catholic people. My per-

sonal opinion is that no fear need be entertained of the failure of this support if the Catholic laity are convinced that the Catholic school which they are asked to maintain is giving a proper training to their children.

I might venture to express the following opinions of the present situation of our Catholic educational system, in so far as the State authorities may exercise some measure of supervision over it.

1. There is little expectation of financial assistance for our schools from the State. But though the State refuses to aid so-called sectarian schools, there is no reason why the State should not recognize the academic work which private and denominational schools are doing. Hence we should labor to secure for our schools the same academic rating that is accorded by the State to the schools of the State.

2. The tendency to-day, in both England and America, in spite of the claim that the purpose of the recent war was "to make the world safe for democracy", is to enlarge and intensify the State's authority. This tendency is especially evident in America, where efforts are being made to nationalize and centralize education.

In addition to the effort to centralize education at Washington, there is an agitation afoot to have the several states assume supervision of the educational agencies, public and private, within their confines. The documents are at hand to show that there is a nation-wide movement, receiving its impetus from Washington, to have enacted in every State a law which empowers the official head of education in each State to ask from all schools, public and private, an accounting of the work they are doing. In view of this campaign and because non-Catholics believe that the State ought to know whether or not the children of the commonwealth are being properly trained, I am convinced that our present freedom in educational affairs from all State supervision will soon be a privilege of the past. If this belief is justified, and if State supervision of Catholic schools is inevitable, it would seem unwise and useless to assume an uncompromising attitude to the proposed legislation for supervision.

The policy that appears best under the circumstances is for our Catholic educators, empowered by the Hierarchy, to ap-

proach the Federal and State educational authorities and discuss frankly the standing of Catholic education before the law; to acquaint the civil authorities with the principles, the purposes, and the achievements of Catholic education; to assure those in power that Catholics are as anxious as they are to safeguard the child and provide him with the education that makes for good citizenship, and that Catholics, while believing in liberty of education, are willing to conform to all reasonable demands which the State may make upon Catholic schools to insure the right education of children. Catholic educators should say furthermore that, knowing their rights as citizens, they will resist, with all the proper means at their disposal, the attempts to destroy freedom of education or to cripple their educational system by laws that discriminate against Catholic schools which do not conform to an arbitrary and unnecessary standard of academic efficiency.

These same Catholic educators should make clear that no greater disaster can befall the country and education itself than an educational policy which eliminates private schools and makes one kind of school, the State school, wholly and solely responsible for the education of the children of the Republic. Finally, Catholic educators should emphasize the fact that a wise and just government always looks to the common good. Consequently the State should strengthen, rather than weaken, an educational system that looks to the welfare of millions of children.

This help will be forthcoming if the State give due academic recognition to all the educational forces in a community and avoid the narrow and disastrous policy that the State, and the State alone, can by State schools discharge the function of educating its children.

The State authorities, I half suspect, will be disposed to meet this approach to solve a delicate problem in an amicable way. Their willingness to do so will be the more prompt if they see that Catholics are not only prepared to recognize a reasonable supervision by the State of Catholic schools, but are determined to resist publicly, boldly, and defiantly every invasion of their inalienable right to liberty and freedom of education.

Our great problem is to face the possibility of a tyrannical State supervision, and to see where we can check or restrain

or regulate or make reasonable the conditions which the State I fear, may impose upon our educational system. Our danger is real. Can it be met by an unyielding and unqualified policy based on the principle that our educational system is wholly and totally independent and free from all State supervision, for the reason that the civil authorities contribute nothing to its support? I doubt that this plan of campaign is the best.

The tactics that would recognize a measure of State supervision and, at the same time, would check, restrain, modify, and regulate the dangers which are possible, when the supervision becomes a fact, commend themselves to my own judgment as the wisest and best for the protection of our educational interests.

Perhaps the Committee of Bishops, which His Eminence Cardinal Gibbons is to appoint, will outline a policy to guide the Catholic body in the present serious educational crisis.

✠ PHILIP R. MCDEVITT,
Bishop of Harrisburg.

DE MATRIMONII CONSUMMATIONE.

(*Communicated.*)

1. Matrimonium Christianorum idcirco omnimodam habet indissolubilitatem quod a Christo ipso in primaevem institutionem restitutum fuit, et typum gerit mysticae illius Christum inter et Ecclesiam unionis. Jamvero in statu naturae integro matrimonium certo certius infructuosum non maneret; neque infructuosa est Christi cum Ecclesia unio. Ergo matrimonium quod infructuosum prorsus manet indissolubile non est.

2. Consummatio matrimonii fit per copulam ex utraque parte perfectam, cum, scilicet, tam vir quam mulier totum id quod ad generationem prolis requiritur subministrat. Atqui certissime, ex hodierna scientia physiologica, ad generationem prolis requiritur non solum sperma viri sed etiam ovulum foeminae. Ergo, deficiente foeminae ovulo, matrimonium inconsummatum manet.

3. Consummatur matrimonium actu per seminum commixtionem, quando, videlicet, sperma maris foeminae ovulum ingreditur; virtualiter, vero, matrimonium consummari dici potest

quando et vir et mulier faciunt quidquid ad generationem prolis requiritur, licet hic et nunc spermatis cum ovulo conjunctio non habeatur. At probatio actualis consummationis eaque sola est prolis conceptio. Matrimonium enim tunc revera est consummatum quando sperma ovulum ingreditur, quod ex conceptione prolis dignoscitur.

4. Licet praesumi queat matrimonium esse consummatum quando vir vas foemineum penetrat atque in eo seminat, tamen cedit praesumptio veritati. Si nulla subsecuta fuerit conceptio nulla pariter censenda erit matrimonii consummatio.

5. Ait cl. Eschbach: "Jamvero, cum quod in copula mulier seminat neque generationi necessarium sit, neque habeat quid cur caro dicatur, restat ut solius virilis seminis a foemina debita receptione ratio sufficiens reputatur quare utrique una caro, sensu Scripturae et SS. Canonum, fiant." Supra quae anim- advertendum censeo certissime requiri ovulum foeminae ut sit copula per se apta ad generationem, non vero semen foeminae sensu hodierno. Certissimum est enim nullimode prolem gigni ex semine viri tantum.

6. Quae quidem diserta Sancti Thomae Aquinatis doctrina confirmantur. Ait enim Angelicus: "Vir et mulier efficiuntur in carnali copula una caro per commixtionem seminum; unde quantumcumque aliquis claustra pudoris invadat vel frangat nisi sequatur seminum commixtio non contrahitur ex hoc affinitas" [1] quae tantum ex copula carnali perfecta oritur. Porro huic doctrinae perperam omnino objicitur humorem viscosum foeminae nullam habere rationem seminis. Quod verissimum dicitur. At quid inde? Numquid de humore viscoso loquitur Angelicus? Minime gentium. De semine etenim, non de humore viscoso, sermonem habet. Atqui semen mulieris est ovulum, quo per semen viri fecundato habetur seminum commixtio. Semen enim est ex quo gignitur soboles, quam ex ovulo foeminae fecundato gigni hodie notissimum est. Quod, autem, idem Angelicus in 3*a* parte Summae, q. 31, a. 5, ad 3*um*, dicat semen mulieris non esse generationi aptum, utpote "imperfectum in genere seminis," hoc intelligendum est de semine foeminae quantum est de se, quia scilicet virtutem generandi non habet ex sese sed ex conjunctione cum semine maris.

[1] In 4 dist. 41, q. 1, a. 1, quaest. 4, ad 2*um*.

Haudquaquam vero intelligendum est eo sensu ut semen mulieris non sit ad generationem prolis necessarium. Unde scite advertit Cajetanus: "Habes hic Auctorem firmare sententiam dicentium id quod semen mulierum vocatur esse vere in seminis genere, licet imperfectum quid; ineptum esse ad generationem intellige, ut semen, quod in genere causae efficientis locari nosti." Scilicet, ovulum mulieris, licet vere sit in genere seminis, non habet ex sese quod sit causa efficiens generationis.

7. Consummatio secum fert perfectionem. Porro perfectio rei triplex distinguitur: esse, operatio, finis. Prima igitur matrimonii perfectio attenditur penes esse, in quantum scilicet contractus matrimonialis valide perficitur. Tunc dicitur matrimonium ratum. Secunda vero matrimonii perfectio attenditur penes operationem, per quam finis obtinetur. Hujusmodi operatio est copula carnalis, quae habet rationem medii ad finem; agens enim mediante operatione finem consequitur. Medium porro ad finem oportet esse fini proportionatum, i. e., aptum ad finem saltem ut in pluribus obtinendum. Quod si nullatenus per medium adhibitum finis obtineatur, patet medium istud esse ineptum. Igitur, cum matrimonii operatio sit copula carnalis, consequitur matrimonium nullo modo perfici sive consummari per copulam infructuosam.

8. Tertia matrimonii perfectio est proles in lucem edita. Quippe post prolem natam tunc tandem maritus et uxor esse et vocari pater et mater incipiunt. Utique in statu naturae lapsae secunda matrimonii perfectio, copula nempe perfecta per quam proles concipitur, potest esse absque tertia et ultima perfectione quae in prolis nativitate consistit. Potest enim esse foetus abortivus vel mortuus, quod in statu naturae integrae nunquam accideret. At jure ac merito matrimonium consummari dicitur per copulam ex qua consequitur prolis conceptio. Nam concepta semel proles juxta cursum naturae ordinarium in lucem editur. Itaque minime expectanda est prolis nativitas ut matrimonium rite consummatum esse dicatur; nam sufficit ut proles revera concepta sit, etiamsi sit foetus abortivus vel mortuus. Etenim judicium de unaquaque re ferendum est secundum id quod contingit per se et in pluribus, non vero secundum id quod contingit per accidens et in paucioribus.

9. Sicuti matrimonii contractus est bilateralis ita et bilateralis est, ut ita dicam, matrimonii consummatio. Acriter qui-

dem disputabatur per plura saecula num verum semen esset mulieri; num mulier in prolis generatione efficienter cooperaretur. Adhuc tempore Sancti Alphonsi dubium erat num semen mulieris ad generationem necessarium esset. Humor viscosus, qui utique ad generationem non requiritur, videtur cum vero semine plerumque confusus fuisse. Ast hodie certa scientia novimus mulieri verum semen esse, quamvis in genere seminis imperfectum, idque ad prolis generationem non minus quam maris semen requiri. Compertum enim est nostris temporibus absque spermatis maris cum foeminae ovulo conjunctione numquam fieri generationem, sed nec fieri omnino posse. Causa igitur finita est. Manet siquidem in suo robore Divi Thomae doctrina, requiri nempe ad consummationem matrimonii seminum commixtionem. Nihil autem refert hujusmodi commixtionem locum non habere eo temporis momento quo vir in vase mulieris seminat. Perfectio enim copulae carnalis haud pendet ex simultaneitate operationis, verum ex ipsa operatione, quae locum habet secundum naturae leges. Mulieris enim est ovulum subministrare, quod semel ac fit, modo vir opus suum rite peregerit, sequitur conceptio. Ita, in prima matrimonii perfectione qui est contractus, non oportet ut consensus viri ac mulieris eodem temporis momento proferatur, sed praehabito viri consensui adjungitur consensus mulieris ad contractum firmandum.

10. Versabatur tota controversia illa circa hoc unum: utrum semen mulieris requireretur necne ad generationem. (Cf. Sancti Alphonsi Opus Morale, Vol. II. 1. 6, tract. 6, n. 1075). Conveniebat igitur tam virum quam mulierem sumministrare debere quidquid ad generationem necessarium esset; solum disputabatur num quicquam ejusmodi in potestate esset mulieris. Cum igitur de hac re jam non relictus sit ambigendi locus, sequitur matrimonium haud esse consummatum deficiente foeminae ovulo vel spermatis cum ovulo conjunctione.

11. Coeundi potentia est alia, alia vero potentia generandi. Sufficere potest illa ut sit matrimonium ratum; haec requiritur, cum in viro tum in muliere, ut sit matrimonium consummatum. Quod quidem in hac quaestione dirimenda sedulo prae oculis haberi portet.

Ex doctrina huc usque exposita sequitur maximi momenti in praxi consectarium, matrimonium videlicit sterilium, sive steri-

litas sit utriusque conjugis sive unius tantum, praehabito utriusque consensu, posse Summi Pontificis auctoritate dissolvi, utpote ratum et non consummatum.

EPISCOPUS.

Postscriptum.

Operae pretium videtur indicare quam mire cum doctrina physiologica hodierna quadrent ea quae de hac re habet Sanctus Thomas. Docet enim Sanctus Doctor, vestigia premens Aristotelis, foeminae esse subministrare materiam ad conceptionem prolis, eamque esse sanguinem, non quemcumque, "sed productum ad quandam ampliorem digestionem per virtutem generativam matris, ut sit materia apta ad conceptum" (3*a* q. 31, a. 5); item, potentiam generativam in foemina esse imperfectam respectu potentiae generativae quae est in mare, subjungens ibidem: "Et ideo sicut in artibus ars inferior disponit materiam, ars autem superior inducit formam, ut dicitur in 2 Phys., ita et virtus generativa foeminae praeparat materiam, virtus autem activa maris format materiam praeparatam"—Ib. q. 32, a. 4, ad 2*um*. Inde colligere licet materiam remotam generationis esse mulieris sanguinem, proximam vero esse id quod per sperma maris immediate formatur, nempe, prouti praecise scimus nos, ovulum foeminae quod per sperma in foetum efformatur. Et ideo vere et efficienter cooperatur mulier in generatione subministrando materiam ad formativam spermatis virtutem recipiendam proxime dispositam, ovulum scilicet. Quapropter non passive tantum in generatione prolis se habet foemina, quod idem est ac dicere non passive tantum in copula carnali perfecta eam se habere. Materiam enim proximam subministrare debet; quod, ni fecerit, numquam fiet matrimonii consummatio, quae, ex rei natura, medium efficax esse oportet ad prolis generationem.

THE CENSURE FOR FALSE ACCUSATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Slater in his letter in the February issue says: "In the new Code false accusation of solicitation is not only punished by censure but is reserved to the Holy See on its own account. This is the only case that is so treated. What does this special treatment mean?"

It means greater severity in the matter of such false accusation. Formerly the sin was reserved on account of the censure. Hence, were anyone ignorant of the censure to fall into the sin, it would not be reserved. Now, however, ignorance does not excuse from the reservation. In other words, Benedict XIV "in order to repress such nefarious audacity and to prevent such a detestable crime," visited it with excommunication. But ignorance of a censure frees one from the censure and without the censure reservation of the sin was not incurred. Benedict XV says: I am determined to stamp out by every means in my power such a pernicious evil as this false accusation of innocent ministers of the Sacrament of Penance. You may have been ignorant of the excommunication and, if aware of it, possibly would not have been guilty of the slander. You therefore do not incur this censure. But I have another remedy at my disposal: this case I no longer leave to too indulgent confessors, but reserve to myself, who can see better the gravity of the harm, and apply a more effectual remedy. I will see to it that this iniquity forever cease.

To the second question—How is the case to be treated practically etc.?—I have nothing to say except that it is to be treated in the same manner as any papal reservation heretofore incurred.

Father Slater declares that he does not propose to follow me in my comments on his article and that "he did not rely much on the opinions of theologians which may now be antiquated." I hope he does not regard the new Code as destructive of moral science. The opinions of moralists, except in some matters determined by positive enactments, will never become antiquated; reservations will never be classified as censures, etc.

H. A. J.

P. S.—In my last letter the concluding sentence by an error was made meaningless. It should read that all medicinal measures are censures.

MARYKNOLL MISSION LETTERS.

II.

The organizers of Maryknoll ascribe largely to American priests, under God, the success which has until now marked its development, and we believe that the occasional appearance in these pages of such letters "from the front" as these which follow will win for Maryknoll the good will and practical coöperation of many who have not yet been put in touch with the American Seminary for Foreign Missions and its work.

TWO LETTERS FROM THE REV. FRANCIS X. FORD, A.F.M., TO THE MARYKNOLL COMMUNITIES.

Sendai, Japan, 16 October, 1918.

I might be in Subiaco or Los Angeles, judging from the view before me; but the fact is we are with *Son Grandeur Monseigneur l'Évêque de Sendai.* Bishop Berlioz was genuinely pleased to welcome us; in fact, when the rumor reached him that we were on our way, he made a few trips to the city in the hope of greeting us. He lives at this Seminary (where I am writing) about a league outside the city of Sendai; but one of his Japanese priests, Fr. Januarius Hayasaka, whom you and Fr. Price, met in Rome as a student in 1911, was at the train, and after Mass at the cathedral and a few words with Fr. Jacquet we walked in our cassocks through the quiet lanes and really beautiful roads that lead to the Shirora River. The Seminary overlooks the river, and the sharp hills beyond on all sides give the ten or more acres a sunken-garden effect. The Bishop has beautified the grounds with the customary waterfalls and floating islands, by means of a strong spring that flows to the river. An acre of grape vines and kaki, the Japanese persimmon, makes the view Italian or Spanish, just as you wish. The gnarled pines and toy dwelling house, however, with the figs and huge spiders, bring your fancy home again.

Before dinner we visited the school of the Sisters of St. Paul de Chartres. The Rev. Mother and six or eight Sisters, all French except two Japanese, were really kind to us. They follow closely *The Field Afar*, using it in fact for their English course in the High School for girls. Here as elsewhere, every one wants to learn English. All of the pupils, even the little tots, are given two or three lessons in English a week. Of

the two hundred and fifty girls here only three are Catholics. The Sisters cannot baptize the others unless their parents are willing, for a subsequent marriage with a pagan would prevent in most cases any further practice of their religion. With boys it would be a different affair and the Bishop says what he needs is a teaching Order of Brothers or Priests to start a High School and College where the young men would gradually receive instruction and, being their own masters, would be at liberty to worship according to their conscience.

At present the Bishop has no seminarians, due partly to the high cost of living nowadays in Japan, when even rice has risen so as to cause riots in Tokyo.

By the way, this Japanese priest, Fr. Januarius Hayasaka (*Haya*, high; *saka*, cliff), is the older of two brothers, both priests. The younger brother is Father Ireneus Hayasaka. Fr. Januarius, whom you met in Rome, speaks English and French without blinking an eye and was as sympathetic as an American, with our point of view and humor in regard to the oddities of Sendai. We had the opportunity of a two hours' walk with him through the lanes of the city and another hour's walk with the Bishop, so that Sendai, which offers little attraction in the way of "sights" to the ordinary traveler, was intelligible, more or less, to us. We handled kitchen utensils, squatted on floors, poked Japanese bed-pillows, opened lids on boiling pots of oats, nuts, and fish, and behaved as curious foreigners.

In the afternoon the Bishop took us through the military camp where 20,000 Japs are being impressed with the superiority of their Imperial militarism over German Kultur. We puffed our way up a dignified approach to the Sendai "Palisades" where once dwelt Idate Masamane, the famous Daimyo who, in 1624, after hypocritically sending an embassy to Paul V and receiving promise from him of religious instructors for his petty kingdom of Sendai, suddenly persecuted the Jesuits in his domains and put to death Bishop James de Carvalho (Bishop Berlioz's first predecessor) with his companions.

We first walked to the spot, now dominated by a Shinto temple, where the governor watched from the summit of the cliff the slow martyrdom of his former friends. Below the cliff lies the river that flows through Sendai. Here Bishop

de Carvalho and his companions were stripped naked and ordered into the frozen waters up to their waist. They knelt on the pebbly bottom and sang and prayed from noon till evening. Their torturers prolonged the sufferings by hauling them out of the water whenever they seemed about to die. Two expired before midnight, 18 February, 1624, the others were taken out and kept in prison till 22 February. On that day the ordeal was repeated in a heavy snowstorm and the water was up to their necks. One by one they died. Father Carvalho was the last and he survived until 23 February. Their bodies were decapitated, cut into small pieces and thrown in the stream. We walked over the route taken by the martyrs to the judgment seat, where the governor watched the proceedings, across a one-plank bridge to the very spot of the martyrdom, and in spite of the curious onlookers, all Japs, we knelt and prayed to the Beatified Martyrs of Sendai. After gathering a few pebbles we *pousse-poussed* to Fr. Montagu's, a zealous young Frenchman who smiles over years of lonely uphill work with few converts to console him.

On Wednesday, 16 October, we go to Nagoya for a few hours' visit.

All O. K., thank God, except that my love for Japan increases alarmingly.

His Imperial Majesty's R. R., Nagasaki to Moji.
24 October, 1918.

I should have written sooner, but, His Majesty's train shakes too much.

We have been making one-night stands along the way and it is hard to determine what half-hour shall be set apart for writing home.

My last letter went from Sendai. After Bishop Berlioz took us to the scene of martyrdom of Blessed Carvalho we took supper at the cathedral and he gave me several large photos of original documents connected with the martyrdoms. I will try to make a short article of it all. At nine he left us to the care of Fr. Jacquet and Fr. Hayasaka, whose French and English are remarkable (he picked up the latest slang from New Yorkers at Propaganda); and the Bishop tramped back those two and a half miles in the dark through all sorts of alleys. He seemed to take it as the usual thing.

Every missioner so far has been delighted at the chance to show American priests, especially Maryknollers, his appreciation of the good will America has manifested both in mission help and in the war.

From Sendai we went to Osaka, stopping at Nagoya. Fr. Spenner at Yokohama had sent a telegram to Fr. Walter to meet us in Osaka at nine in the evening, but after waiting a half hour we *pousse-poussed* through back streets and dark lanes and dirt and ugly sights, which my imagination (fed in early life on Nick Carter's) pictured as preludes of robbery and death by starvation in an opium den. Ten-thirty found us in front of Mei Sei (The Morning Star School), but it took us five or ten minutes to wake one of the Brothers by shouting, and a half hour later we were tucked away in bed. The telegram arrived the day after, the unusual delay having been caused by a strike among the operators. Rice has gone sky-high because of the demands of the Allies and the better price Japan can sell it for abroad leaves little for home use. The telegraph operators, as everywhere else, want higher wages.

Fr. Walter and indeed all the Brothers of Mary, dropped everything except necessary class-work and took us through Nara to see the largest bell in the world. It is a side attraction near a large temple. Fr. Geley, the local missioner, was saying his beads in the park as we passed by, so he became our guide. In the park were some sacred monkeys, natives of the Nara mountains, highly esteemed as the ancestors of the present generation of the Jap. The theories of Darwinism have a firm grip here, but the Jap, it seems, cannot impose them on the Korean. Fr. Geley told us of a Korean schoolboy who was told by his Japanese teacher that they were descended from monkeys. The boy answered promptly: "Pardon me, the Japanese are, but not the Koreans." Darwinism is taught in all the schools, along with Kant and other German philosophers.

On the train a young Jap (he may have been fifty; but they all appear to be school boys) showed his teeth and asked us whither we were bound. Had Fr. B—— heard his English he would never despair over American "slanguage." It was safer to let him talk than try to make him understood. He told us he had studied English in the "Christian Bible School,"

but he did not remember what denomination. I suggested every one I could think of and he appeared more intelligent when I said "Baptist", but it would be rash to say he understood me. He volunteered the information that he had studied the Bible "deeply", also Kant and Schopenhauer and Buddhist philosophy; and though a Buddhist, he did not worship at the temples. He said: "After deep philosophy study of Bible and your Philosophers, Kant and Schopenhauer, I study very, very deeply Buddhism and I find your Christ and Buddha the same person, but I am not man of peace but of practical and very very busy. I believe in Kant." He is probably a sample of the product of Japanese modern educational institutions, including so-called Christian ones. He also stated that Catholics never read the Bible. I could not hope to convince him that the Breviary I held in my hand contained much of the Bible, but I assured him I had heard even of the old Testament.

After Nara, Fr. Walter brought us to Kyoto, "the Rome of Buddhism". We had an unkempt bonze, toothless, and with several dirty handkerchiefs tied around his neck and forehead, as a guide through the "Vatican". He mumbled constantly as he pointed with a stubby, besmudged fan, and Fr. Walter translated for us his account of the faded and unpainted wonders of the palace. The room of the Emperor, whenever he prays, was shown to us, empty and unpainted, with ordinary matting on the floor and a square yard of extra matting for a throne in the center. A hole in the screen that formed one of the walls was explained as the result of the too realistic painting of a bird that suddenly took wing and flew away when the painter finished. He protested, when Fr. Walter ridiculed the statement, that the bonzes do not tell this story any more to devout pilgrims. Fr. Walter brought out a rather good point on the style of pagan temple architecture. It is mostly roof, heavy, thick layers, piled one on top of the other, as though to press down the believer to earth while Christian architecture soars to Heaven. Whatever the explanation, there is a feeling of depression there and we were glad to get into the fresh air, even though it smelt of fish and the odor peculiar to the East, something, I presume, like the smoke of a Chinese junk.

Fr. Aurientis, the Vicar General of the diocese (Osaka), tried to make us stay overnight, but we compromised by taking supper with him. He speaks English well and teaches French Literature at the University of Kyoto. Only three or four priests of all whom we met knew English and we have tried to talk in French exclusively for days at a time. It gets easier as we go along, but we are warned that likewise at Canton we cannot speak English. However, the French are nothing if not polite and they patiently bear with our mistakes, and seem to expect them.

We had supper the next day with Fr. Fage at Kobe and met there a young priest recuperating from typhoid. He had served Fr. Price's Mass when a sub-deacon at the Rue du Bac, Paris, seven years ago. Fr. Price gave the Rosary (in English) and Benediction at the church (it is for European residents), and we took the night train for Yamaguchi.

The trip to Nagoya was an experience I shall never forget. The train was crowded when we entered, but Fr. Spenner was experienced in demanding a place and, after waking several men who had planted themselves lengthwise on the seats, squeezed Fr. Price between them. They offered no objection and showed no impatience at being obliged to sit up all night. I landed between two women with babies. As the air became closer and more uncomfortable, one by one the men shed their garments. Both men and women smoked, and ate, and drank tea bought at the stations on the way, one *sen* (half-a-cent) for a small pot. Sleep was impossible. Fortunately there was a Catholic boy in the car. We could have picked him out instinctively by his modesty and open face, but he introduced himself as a pupil of the Brothers of Mary's School at Tokyo. Though he spoke English quite correctly, he naively said he preferred French as he knew it better. He, too, was going to Nagoya and volunteered any help we might need. He was evidently pained at the disgusting sights we priests were forced to endure and did his best to distract us by interpreting the cries of the food-vendors that burst out in the dead of the night with little concern for the sleep of passengers. We had taken altar-breads with us for the morning's Mass, as no priest is stationed at Nagoya.

The first surprise was to find that city the third largest in Japan at least after Tokyo and Osaka. There are three cities whose population run abreast, Nagoya, Kobe, and Yokohama, each claiming three or four or five hundred thousand souls. Nagoya is centrally located between the two larger cities, Osaka and Tokyo. We arrived about six o'clock and, thanks to the Brothers' student, we were soon brought to the church. It is on the main street and a trolley passes the door, three minutes from the station. The compound occupies about an acre of ground, with a catechist's house, an assembly hall, priest's residence, a Lourdes grotto, and a church holding possibly one hundred or more.

We entered, fortified with a letter in Japanese to the sacristan, but it was needless. Fr. Delahaye from Shizuka was there unvesting from Mass. Nagoya was not in his territory but since the war took away its pastor he has supplied these every few months. I said Mass and Fr. Price followed, giving communion to his server, a bashful young man who knew his Latin well.

Fr. Delahaye was a trifle flustered by our appearance, as he had nothing but three chunks of bread in the house. We managed to set the hens laying and by ten o'clock two eggs were on the table, and a piece of beef left over from the catechist's dinner of the day before. With three or four cups of weak Japanese tea we survived until dinner when we lightened the priest's heart by inviting him to dine at the Nagoya Hotel with us. It was the first time in years that he had entered so grand a hotel, but the really good dinner cost us less than seventy-five cents for three.

We struck Nagoya on the great national holiday in honor of the chrysanthemums. Nature-worship seems to rule in Japan. In the most incongruous places they stick a single rose or bright flower in a vase.

Nagoya has little of interest to outsiders, hence it is not written up in any guidebook although it is a big industrial city of small family-made products, such as pottery. For so large a city it has very few Catholics, about three hundred.

The country around Nagoya is prosperous in rice fields, with gentle slopes and a gradual ascent to Lake Biwa, and is well settled with villages. The Protestants have set up several in-

stitutions in Nagoya, though all are small. Of Europeans we saw only a couple on their honeymoon, though I understand that there are several "whites" in the city which however, has none of the "civilized" notions of Yokohama or Nagasaki.

From Nagoya we went to Osaka, Nara, Kyoto, and Kobe, thence to Yamaguchi, Nagasaki, and now we are in Seoul. I will write later of Yamaguchi.

The pest, Influenza, has caught one-half of the population and we have a touch of it.

FRANCIS XAVIER FORD.

CHURCH REVENUE BY ASSESSMENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

According to Canon 1181 of the new Code no entrance fee to church service is to be exacted, and every custom to the contrary is reproved. And the legislation prohibiting bazaars, raffles, picnics, card parties for prizes and dances for church revenue, is still in force. In many dioceses these entertainments are also forbidden by statute. Canon 1262 urges the old-time discipline of the separation of the sexes in church. Pew rents of course are not proscribed but they have so generally diminished as to induce the collection of seat money at Masses. And that seems to be forbidden by Canon 1181.

When *Sociétées cultuelles* were proposed in France after its Concordat with the Holy See was nullified, Pius X exhorted the bishops of that country to appeal for voluntary contributions.

The commandment of the Church which our catechisms enumerate as the sixth—to contribute to the support of church and pastor—is as binding as ever. But how is it to be fulfilled?

In this matter of church revenue there is here no question of collections—"stipem pro quolibet pio aut ecclesiastico instituto vel fine" (Canon 1503)—but of revenue necessary for organization and maintainance, for whatever goes to establish and furnish a parish, for salaries and expenses needed for its support. Every parish must bear its own burden. When that is impossible the Ordinary is to give permission similar to that required for religious communities—"licentia scripto data

tum ab Ordinario loci, tum ab Ordinario loci in quo stipem quaerere cupiunt" (Canon 622, § 2); and the consent likewise of the pastors within the boundaries of whose parishes contributions are solicited is to be obtained. "Non prohibetur tamen, ubi congrua dos constitui nequeat, paroecias aut quasi-paroecias erigere, si prudenter praevideat ea quae necessaria sunt aliunde non defutura" (Canon 1415, § 3).

Further, there is no question as to who has the power to determine church revenue and how it is to be accounted. Canon 1519, § 2 explicitly assigns it to the Ordinary, while Canon 1182, § 3 tells how the parish priest should dispose of it, "ad normam sacrorum canonum, deque eis rationem loci Ordinario reddere ad normam can. 1525."

The question I wish to raise is, whether assessment would be a good ordinary means of securing church revenue?

The Third Plenary Council of Baltimore states: "Inter reditus ecclesiae seu missionis adnumerari debent quaecunque collectae in ecclesia factae, nisi aliter Episcopus de iis statuerit" —num. 273. In number 275: "Oblationes fidelium et pecunias collectas ea religione usurpent," etc. For methods of securing revenue it adopts the ruling of the Eighth Provincial Council of Westminster (p. 231): "Sequentes inprimis non improbandas censemus, donec melius per charitatem fidelium provisum fuerit." Although not the best of customs, it is under the circumstance practicable, if not commendable.

It would be difficult, I think, to suggest more practicable methods at this time. When State and Church are torn apart, as now they seem to be, even benefices, and estates, and funds, not to speak of government subsidies, are precarious.

The Westminster Council enumerates five sources of revenue, but stipulates: "Quidquid vero pecuniae per ista media ad missionem confluit, non ad ipsum sacerdotem, sed ad totas missionis necessitates pertinere reputetur" (XI). Among those five it does not mention assessment. Probably it was never resorted to in England, or perhaps it seemed rather an exaction than a voluntary donation. Assessment is a tax levy indeed, but withal voluntary. It would of course require an exact and oft-repeated census. It is similar to tithes, only not necessarily the tenth in all parts or cases. Exceptional conditions would justify exceptional demands. It would in-

sure a fair distribution of the general burden among the parishioners. Slip-shod business methods could hardly be used with the assessment plan. Once introduced it would lessen labor. Supervision on the part of the pastor would suffice, if he select reliable lay assistance. When people are accustomed to the method, it will prove as easy as is the constant urging to contribute. In no case can the obligation to contribute be conceived as so voluntary as to foil its own force. Neither can it imply silent waiting for its fulfillment on the part of responsible ecclesiastical authority. It remains a matter of conscience to build and maintain parishes and support those who serve the altar. While it is a basic postulate that the Church can own temporal things (Canon 1499), it is likewise basic that the faithful should contribute of their temporal goods (Canon 1496).

Methods of securing the revenue of course differ. They must be legitimate and dignified.

Because of changes in modern economics, the problem of church revenue is likely to become more difficult. The new Code seems to emphasize exacter parish boundaries. The large unwieldy parish, though easier for financial reasons, will in the future, no doubt, have to be limited for the spiritual good of the people. Parishes are to be multiplied in populous districts. In consequence the revenue question will become still more pressing. Parishes already established with large holdings and burdened with a heavy debt may become hard to manage, if parceled. Pew rents, collections, ordinary and extraordinary, may need to be supplemented by the assessment plan. Probably readers of the REVIEW can offer suggestions helpful in the finding and framing of a system adapted to our conditions in the United States.

JOSEPH SELINGER.

Jefferson City, Missouri.

CHURCH SUPPORT.

To the Editor, THE ECCLESIASTICAL REVIEW.

The condition of the Church in this country has greatly advanced in the last decade. The millions of daily Communions have refreshed the spiritual life of every parish. Yet there

are many conditions existing which can be vastly improved. The attention of the clergy has been directed to the lack of leadership; to the weakness of the pulpit; to the apathy of our people regarding social problems, and to the archaic way of teaching the Catechism. To these should be added our financial "jeremiads".

The endless financial harangues which are heard in our churches must naturally beget nausea, on account of the frequency of the doses administered. The pastor may rack his brains and search the dictionary for words which will make the dose more palatable, yet he will confess that his efforts have been unsuccessful. Seventy-five per cent of the clergy fritter away their intellectual energy on financial problems. Each week the parish exchequer is depleted. To save the financial rating of the local church, another appeal must be made.

Pew rent is an "ever ancient, ever new" topic for the Sunday announcements. On it are focused oratorical efforts and rhetorical amplifications that run the gamut from the sublime to the ridiculous. In a church in the East, some years ago, I heard a new nomenclature for the Sundays of the ecclesiastical year. They were not called the First, Second, etc. Sunday after Epiphany, but the First, Second, etc. Sunday of the First Quarter of Pew Rent.

Here is an ornithological gem which deserves to be filed in the archives of the Audubon Society. The pastor compared the pew-rent slacker to the well known cuckoo: "You are all well acquainted with the cuckoo, used so often in clocks, to tell off the hours of the day. It is a familiar sight in Europe. This bird is a slacker. It will not build its own nest, nor incubate its own eggs, but leaves the hatching and feeding of its young to other birds, laying its eggs in their nests. Now we also have in this parish, Mr. Cuckoo, Mrs. Cuckoo, and Miss Cuckoo. They leave the building and maintaining of the church to others, while they lead a carefree existence insofar as the support of the church is concerned."

To vary the subject and to attract the attention of the congregation, we talk to them of subscriptions, monthly collections, of the need of fuel for the parish buildings, of fairs, bazaars, and rummage sales, of picnics and excursions, of card

parties, ice-cream socials, and penny suppers. If a priest is found who has a new scheme of coaxing a dollar from the pockets of his parishioners, he is hailed as a financial genius and all of us are anxious to learn the details. Should such a one be classed as a financial genius or merely as a financial extractor? The story of little Jimmie who swallowed the penny is well known. The mother, upon learning of the calamity, hastens to the neighbor and asks her to please 'phone for a doctor. Such stupidity deserves the contempt of the neighbor, who asks: "Why not send for the priest? If anyone can extract the penny from Jimmie, the 'Father' certainly can."

Some people not knowing the clergy of the United States, would conclude that we are "sharks", but, thank God, the greater number of us die poor, possessing only enough of this world's goods for decent burial. It is not for themselves that priests are making these constant efforts in finance, but solely for the benefit of the congregation over which they have been placed, and their success in the aggregate has been stupendous. The neat, substantial, yea imposing churches and schools that dot the country, are an index to the efficacious preaching of the pastors of this country. They have specialized in this branch, necessity compelling them, and they have produced abundantly. Efficiency, in the modern world, is gauged by production. If the energy which is now spent on financial sermons could be directed into Gospel channels, I am confident that before long this country would produce splendid examples of forceful preachers of the Gospel. But when a priest's best energy must be expended in money matters, then only a few crumbs of Gospel truth can be given as food for immortal souls.

Viewing the matter in this light, we ought to be able to lay the blame for the weakness of our pulpit, where it belongs. It is not the fault of the seminaries. The few years spent in studying grammar, rhetoric, and sacred eloquence, are counterbalanced by the years in which the candidate, as child, young man, and seminarian, absorbed financial sermons from his pastor. In him the budding priest somehow found an example. If childhood impressions are ineffaceable, they corroborate the old adage, "Verba docent, exempla trahunt". He is taught many things in the seminary, how to analyze and

how to preach his dogmatic or moral sermon, and the rest; but when he comes home, the living example is presented to him, the efficient preacher, his pastor. And when the young seminarian is ordained and placed as an assistant, he soon finds that seminary practice is not lived up to in actual life, for in the seminary he is told to preach Gospel and catechetical sermons, while the pastor clings to financial topics.

The matter resolves itself into two questions: How can we establish an authoritative system for the support of the church, and what constitutes an adequate sum for this purpose?

At the present time we are as mariners at sea without a compass. No manual of moral theology has anything definite on the Sixth Commandment of the Church. Bishops talk to you only in general terms. Provincial councils have inhibited certain modes of collecting money. Pew rent is the official dictum in some dioceses, but with a provision that nullifies its effectiveness. Every parish has its own schedule of rates. It ranges from $5 a year upward. I dare say that there is not a single parish in the country that can meet its expenses from pew rent and Sunday collections alone. Then, when abnormal times come, and the pastor is obliged to raise the pew rent, trouble camps on his doorstep. If he does not meet the expenses of the church he will soon be classed as an incompetent and the bishop will be obliged to move him. Either way the pastor is in trouble. He is like the kernel of wheat between the upper and the nether millstone, and it takes more than agility to maintain one's prestige. To judge all the delicate questions of financial aid that is to be given by the different members of the parish calls for many qualities which were never thought of by seminary authorities when they decided the fitness of the candidate for orders. Probably these qualities are to be found in the "Dabitur vobis".

What is an adequate contribution to the church? I believe that we cannot do better than adopt the law given us by God Himself. "All things which you shall offer of the tithes shall be the best and choicest things" (Num. 18:29). "No one shall appear with his hands empty before the Lord" (Deut. 16:16). "Honor the Lord with thy substance and give Him of the first of all thy fruits" (Prov. 3:9). "Give unto the Most High according to what He hath given thee" (Eccle.

35 : 12). These texts certainly apply to all. *Every one shall offer*, and they shall offer the *first* and *best*. No one shall appear with his hands empty. God, who is the Creator of man, knows human nature better than any man. He ordained, yes commanded the Jews to give one-tenth. Read the eighteenth chapter of Numbers and you will find it a "perpetual ordinance". Christ, the Son of God, came into the world indeed to teach new doctrines, but as He Himself says: "He did not come to destroy the law, but to fulfill it" (Matt. 5 : 17). The percentage basis is the most just and equitable manner of raising funds that can be devised. It places the burden equally upon all. We cannot improve upon this system. Our present system, demanding of the priest constant and insistent money talks, is so abhorrent to both priest and people that they gladly welcome any change which will free them from it. Let us therefore go back to the system devised by an omniscient God and observed in all ages.

About twelve years ago I proposed a percentage system to my trustees, but they would not adopt it. In the fall of 1915 I preached a series of financial sermons, showing the congregation the futility of ever having enough money to defray expenses, without orating about money. (There is enough matter for such sermons in the *Catholic Encyclopedia* under the article on Tithes and Church Maintenance.) In the meantime I had a neat pledge card printed with the following inscription:

> No one shall appear with his hands empty before the Lord. Deut. 16 : 16.
>
> I have given to the sons of Levi all the tithes. Numbers 18 : 21.
>
> I pledge myself to give 5% of every dollar I earn to the church.
>
> Name.....
>
> I pledge myself to give Pew Rent, Fuel, Monthly Collection, etc.
>
> Name.....

Every member who was at work received a card and was asked to sign either one of the pledges. I had figured that

five cents of every dollar earned would be enough to finance the congregation. In order not to terrify them with the enormous contributions in comparison with former years, which they would make on the five per cent basis, I told them to consider the fact that nearly every one spends at least five cents out of every dollar for cigars, drinks, candy, movies, peanuts, etc. This therefore is placing the "things of God" on a scale with knick-knacks or as low as possible. Further, this five cents on the dollar would include all their church dues. It would pay their pew rent, the Monthly, Fuel, and Sunday collections, extra collections, tuition, and church society dues.

Let us take as an example a man who has an income of $80.00 per month. He has a wife and three children. Two are attending the parish school. His dues to the church on a basis of five per cent would be $4.00 per month. He takes out of it school tuition for his two children at fifty cents each—$1.00. He and his wife contribute five cents each to the Sunday collections—40c. His children give one cent apiece, for they need this early training of giving cheerfully—8c. The dues of the Holy Name Society to which the man belongs are ten cents a month, also ten cents for the wife's Rosary Society dues, five cents each for the children's dues to the Children of Mary Sodality, four cents for copies of the *Sunday Vistor*. This would be a total of $1.82. Put $2.00 in an envelope bearing your name, to be dropped into the collection basket on Sunday and credit will be given to you for pew rent etc. The surplus of eighteen cents should be kept for the collections, etc., for the following month, giving you $4.18 to be distributed.

If an extra collection is due, this family should give as follows: Orphans, $1.00 apiece, seminary, $0.50 each; Peter's Pence, and Indian and Negro, $0.25 each. The two children should give at least two cents each to each of these extra collections. Thus a statement for the year would look as follows:

School dues	$10.00
Sunday collections, 48 Sundays	4.80
" " " " (Children, 1c.)	.96
Extra collection, 4 Sundays	4.00
" " " " (Children, 2c.)	.16
Pew rent, monthly, etc.	19.50

Society dues—		
Holy Name	$1.20	
Rosary	1.20	
Children of Mary	1.20	3.60
Church socials, lectures, *Sunday Visitor*, and school entertainments		4.98
		$48.00

What success did we have? About seventy-five families elected to try the system. We were obliged to talk pew rent about six times in order to speed up the "old timers". We had five socials during 1916. The members who were paying five per cent were told to keep an account of their expenditures at socials and to deduct it from the money due to the church. We met all of our expenses including interest. My trustees were so well pleased with the absence of money talk that they proposed to increase the pew-rent rates forty per cent in order to induce more families to sign the percentage pledge cards. As this increase did not affect the five per cent people, for they were paid up when they gave the five per cent, it had the effect of adding about one hundred families to the percentage basis. This gave us a working majority of about seventy per cent of the congregation. Not a word about money was said in the church during 1917, excepting the reading of the financial report on the second Sunday of the year, with an explanation of our method; and this was repeated on the first Sunday in July. We had only one social and that was for the purpose of bringing the people together for a social evening.

Last year another ten per cent was added to our percentage plan. The only ones who cannot see the wisdom of the plan are some of the "old timers", aged people, who always paid their pew rent, and who, since they do not hear the usual financial philippic, are wondering whether St. Vincent's still belongs to the Catholic Church. We not only paid our expenses, but made nearly $1500 worth of improvements. And all was accomplished without a single financial jeremiad. The increased cost of everything was automatically taken care of, by the increased wages of the parishioners, which correspondingly gave us an increase.

In former times a one hundred dollar contribution was very rare, so much so that, when we erected a new modern school building, the highest subscription was $100. Now the percentage plan gives us two contributions of $300, a half dozen of $200 and over, and a goodly number of $100. As the ordinary mechanic has been earning over $2000 a year, a hundred dollar contribution does not seem exorbitant.

From our experience the solution of the financial problem is to be found in a percentage of earnings. If a tithing system is established, no parish needs, for ordinary purposes, more than one half. We urge our members to bank the other half for the higher education of their children, for Masses, for a future subscription to a new church and even for a rainy day when a little ready cash will be appreciated.

As our people work in different factories and stores, pay day comes to some of them every week, to others every fortnight. Their contributions are put into an envelope with their name and dropped into the collection basket on Sunday. We have a loose-leaf account book. As pew rent is the official mode of collecting money in our diocese we credit each person with the amount of pew rent he should pay for the number of seats he occupies. The first three or four months pays the pew rent. The rest is credited to monthly collections. If we had no pew rent, we would simply call all money given " dues ".

God speed the day when the priest's financial worries can be shelved for all time, and the younger generation shall have been taught what constitutes their adequate share for church support.

F. J. JANSEN.

Elkhart, Indiana.

MATRIMONIAL DISPENSATION UNDER THE PRESENT CANON LAW.

Qu. John, a Catholic, wishes to marry Mary, a non-baptized Protestant, within two weeks. His pastor tells him that it is impossible, since the requisite dispensation cannot be obtained from Rome in so short a period. John refuses to wait longer, and threatens a civil marriage. This is recognized as a grave and sufficient reason for a dispensation. In the supposition that the case arises after the War is over and the bishop's power of dispensing under the " Decreto Diei "

(cf. *Acta Apostolicae Sedis*, 2 September, 1918), has expired, could the bishop grant the necessary dispensation in virtue of the "Proxima Sacra Pentecostes" (*Acta*, 1 May, 1918), or, failing this, of Canon 81 of the Code?

Resp. Granted the expiration of the "Decreto Diei" through the close of the "tempore huius belli", it would seem that the bishop has no power to dispense.

As regards the "Proxima Sacra Pentecostes", the bishop's power to dispense major impediments exists only "si petitio dispensationis ad Sacram Sedem missa sit et urgens necessitas dispensandi supervenerit pendente recursu". The language of the law shows clearly that the urgent necessity contemplated is one supposed to arise after the petition *has been sent* ("pendente recursu"), and not one that antedated the sending of the petition, as in the case quoted.

As regards Canon 81: the mere reading of the Canon, taken by itself, would seem to give the bishop power in urgent cases when recourse to Rome would be difficult. And "ubi lex non distinguit, nec nos distinguere debemus." But the Normae Generales require collation of parallel canons and of the previous law, in matters of interpretation. This throws considerable doubt on the application of Canon 81 to matrimonial dispensations. Canon 1040 expressly declares that no one save the Roman Pontiff may dispense from matrimonial impediments of any kind, except by concession of common law or by special indult. Moreover, cases of "urgente mortis periculo" and the "casus perplexus" are provided for in canons 1043 to 1046, as if the bishops had no such power under the general provisions of the Code. Finally, the theory that canon 81 has no application to marriage dispensations is borne out by the fact that special indults were issued to cover such cases—the "Proxima Sacra Pentecostes" and the "Decreto Diei". A study of the *praxis Ecclesiae* previous to the Code shows that the principle now contained in canon 81 was applied only to non-matrimonial dispensations, such as legitimatizing, concursus for parishes, fasting, irregularities in Orders. None of these cases concern *leges irritantes*. According to the Normae Generales again, the interpretation of the present law should be similarly restricted.

The final solution of the case therefore is not to be found in either the "Proxima Sacra Pentecostes" or in canon 81. But another expedient is still possible. In the "Index Facultatum" for Nuntii, Internuntii, and Delegates Apostolic, issued by the Sacred Council of the Consistory on 19 May, 1918, faculty no. 31 covers the case of major matrimonial impediments. Nuntii, Internuntii, and Apostolic Delegates are given absolute power to dispense from such impediments, but in a specific number of cases, and retaining the ordinary safeguards prescribed by law. In cases therefore wherein time is lacking for recourse to Rome, a petition for dispensation may be addressed to the Apostolic Delegate.

E. F. M.

THE FEAST OF THE HOLY FAMILY.

Qu. Would you kindly advise when convenient whether the current report that the Feast of the Holy Family, hitherto observed about the third Sunday in January, has been dropped from the calendar of feasts, is based on any authentic document?

Resp. By a *Motu Proprio* of Pius X, dated 23 October, 1913, certain feasts hitherto solemnized on Sundays, among which was the Feast of the Holy Family, were to be transferred to some other day, in order that the ancient custom of celebrating the Sunday offices might be restored throughout the Church.

To a *Dubium*, later (28 April, 1914) proposed to the Sacred Congregation of Rites: "Qua die recolenda sunt Festa Sacrae Familiae et SS. Redemptoris, necnon Festa B. M. V. de purissimo Corde, de Perpetuo Succursu, de Gaudiis, de Consolatione, de Puritate, de Maternitate, ubi ejusmodi Festa ratione tituli vel patronatus aut specialis Indulti celebrari adhuc debeant?" the answer was that the Feast of the Holy Family was to be celebrated on the nineteenth of January. The remaining Feasts mentioned were assigned as follows:

Feast of the Most Holy Redeemer—15 July,
S. Heart of B. V. M.—Saturday after the Octave of Corpus Christi,
Perpetual Help—27 June,
Joys of B. V. M.—27 August,

Our Lady of Consolation—Saturday after the Feast of St. Augustine, B. C. D.
Maternity B. V. M.—11 October,
Purity B. V. M.—16 October.

PLACE FOR BURIAL IN A CHURCH.

Qu. According to Canon 1205 of the new Code bodies shall not be buried in churches, unless they be those of residential bishops, abbots, and prelates *nullius* in their own churches. Does this exclude the placing of the body of a priest in a subterranean vault under the church tower, which may be considered as part of the vestibule? And what must be done about bodies already there?

Resp. The prohibition to bury bodies in a church extends practically only to the space occupied by the sanctuary proper. The altar is the sepulchre of saints and the relics of martyrs are enclosed in every altar stone on which the Holy Sacrifice is to be celebrated. This restricted spot includes a space of some feet surrounding the altar. The decisions on the subject state: "Corpora defunctorum sepelire non licet prope altare et sub praedellis" (S. R. C., 11 July, 1643). An excavated chapel which is some distance from the altar, though within the precincts of the sanctuary, does not come under the prohibiting edict, "dummodo cadaveri non immineat Altare, et aliqua distantia inter illud ipsumque cadaver intercedat" (S. R. C., 19 Sept., 1844). Consequently the spot under the church tower is a permitted place for the burial of a priest.

REVENUE REQUIRED FOR THE ERECTION OF A PARISH.

Qu. How much revenue or income should a mission or chapel of ease have, before it may legally and canonically be set apart from the mother parish as a distinct parish or benefice?

Must it have enough to pay the pastor a salary, and also pay a housekeeper, and meet all the ordinary expenses of the church and rectory?

A clerical visitor who is a bit of a canonist argued with me on a given case for an hour, and then spent another hour reading the new Code, but without satisfactory results. Would you kindly answer in your excellent REVIEW?

Resp. The establishment of a parish or quasi-parish in the sense under consideration is not dependent upon a definite revenue or income, such as is provided by a benefice, even where the latter is lacking in fixity of tenure (*manualis*). The new Code permits the erection of a parish wherever the need or benefit of souls calls for it, even "ubi congrua dos constitui nequeat," so long as the *necessary* support can be foreseen, whatever the source. "Non prohibetur tamen, ubi congrua dos constitui nequeat, paroecias aut quasi-paroecias erigere, si prudenter praevideat ea quae necessaria sunt aliunde non defutura." (Can. 1415, n. 3). The *necessary* support does not in the legislative mind of the Church imply the occupancy of a pastoral residence or a fixed salary. This is quite plain from numerous decisions of the Holy Office, for instance when it speaks of a "parochus qui ob modicitatem fructuum non valens aedes parochiales aedificare" as obliged to rent a residence in or even out of the parish, not so far away as to prevent him from attending to his parish duties. (S. C. Conc. Decr. 3 Jun. 1592 and 16 Jun. 1607.) When the accommodations for the establishment of a separate parish house are assumed to exist, the Council of Trent (Sess. XXV. De Ref. C. 1) designates them as *modesta suppellex*, obviously a relative term that admits of an interpretation to suit varying necessities that cannot be specified in canon law.

LITURGY AND MUSIC IN THE CHURCH.

1. Is it permitted to have singing in the vernacular during High Mass?

Prohibitum est cantare lingua vulgari inter Missarum solemnia, i. e. in Missis cum cantu celebratis; etiam dum sacra communio distribuitur per notabile tempus.—*S. R. C., 22 May, 1894, et 14 Jan., 1898.*

Cantica in vernaculo idiomate in functionibus et Officiis liturgicis non sunt toleranda, sed omnino prohibenda; extra functiones liturgicas servetur consuetudo.—*S. R. C., 21 June, 1879.*

2. Is it permissible to alternate the Credo with the organ?

In Missa in qua chorus symbolum cantare tenetur non est alternandum cum organo, sed illud integrum per chorum cantu intelligibili proferatur.—*Caer. Ep., I. 28, 1902.*

3. What parts of the Mass may be alternated with the organ?

Kyrie, Gloria, Tractus, Sequentia, Sanctus, Agnus Dei alternatim per organum suppleri possunt; ubicumque autem organum adhibetur, initium et finis, et ea quae inclinationem et genuflexionem exigunt, semper cantanda sunt.—*Caer. Ep., I. 28, 6-9.*

4. May the choir begin the Introit before the priest comes to the altar?

Introitum cantores incipere non debent, antequam Celebrans ad altare perveniat.—*S. R. C., 14 April, 1753.*

5. When should the Communion of the Mass be sung?

Communio inchoari non potest nisi postquam Sacerdos SS. Sanguinem sumpserit.—*Wapelhorst, Cap. IX, Art. II, 5.*

6. May the choir omit any parts of the Mass?

Quivis cantus inhibetur, in quo verba vel minima ex parte omissa sint vel sensu distracta aut nimium repetita.—*S. R. C., 7 July, 1894.*

7. When the Celebrant chants the *Dies Irae*, alternately with the organist, should be recite it at the Missal before he sits down?

I know of no legislation that compels the celebrant to read the *Dies Irae*, before he sits down to chant it alternately with the organist.

8. When Complin is sung instead of Vespers, what color of cope is to be worn?

Preferably, it would be well to wear the color called for in Vespers. This is a question on which there is no special legislation.

9. Is there a Vatican Edition of Complin, and where can it be obtained?

The Vatican Edition of the Vesperale contains the Vatican Version of Complin. It can be obtained from any Catholic publishing house, or J. Fischer Bros., New York.

10. Is it permissible to hold a musical festival in church, consisting e. g. of Rossini's *Stabat Mater,* Verdi's *Requiem,* Loveland's *Rabboni* (cantata) etc.?

Any one who reads the Instruction of Pius X on Church Music will know the mind of the Church in this matter. The organ and the choir in the Catholic Church are for the purpose

of enhancing public worship, and any other end for which they may be used in the church is decidedly wrong.

F. J. KELLY,
Catholic University of America.

THE OBLIGATION OF A "MISSA CANTATA".

Qu. A priest announces for a given day a Requiem Missa Cantata and receives a stipend for it. When he goes to sing the Mass he finds that the organist has not appeared. Can he sing the Mass without an organist or choir, and without having the responses answered? If he says a Low Mass for the intention of the donor, is he obliged in conscience to sing another Mass?

Resp. A priest who accepts a stipend for a Missa Cantata, and announces publicly in church that it will be celebrated, is in conscience bound to sing that Mass, and to provide for the services of a choir capable of making the prescribed liturgical responses. The promise and announcement bind as it were a contract, since a stipend has been accepted. The saying of a Low Mass does not free the priest from the obligation, since he was neither asked nor did he promise to celebrate a Low Mass. Although the Mass in its value of the Precious Blood is the same in the low as in the solemn function, it is the chanted service for which the extra stipend was offered and accepted. He is bound either to return the stipend (or that part of it which exceeds the normal stipend for a Low Mass), or to chant another Mass, according to the wishes of the person who made the offering.

THE DUTY OF CELEBRATING THE FUNERAL MASS WITHOUT SEPARATE COMPENSATION.

Qu. In our diocese the stipends for funeral and nuptial Masses are regulated by statute. The pastor is entitled to a maximum of fifteen dollars on the occasion of a High Mass, five dollars on the occasion of a Low Mass. The celebrant of the Mass is entitled to three and two dollars, respectively.

The pastor requests one of his assistants to say a funeral Mass, in accordance with his usual practice of having the Mass said by the priest who attended the person during the last illness. The family of the deceased delay for several weeks to pay the pastor; or they neglect the matter altogether; or they openly repudiate the obliga-

tion. In any of the three cases is the pastor obliged to pay the ordinary stipend of the celebrant to his assistant? Has the assistant any right to refuse to say such a Mass on the ground that he has received nothing for several such Masses in the past?

Resp. Although the diocesan statutes and the Ordinary's letter designating the assistant priest may define in particular cases the claims of the latter and his position as *administrator, parochus adjutor*, or *parochi vicem supplens*, the general canon law as set forth in the recent Code, as well as in past declarations of ecclesiastical law, oblige the assistant to perform all such offices as the pastor may in duty be bound to perform himself, except the application of the parochial Mass on prescribed days.

The determination of stipends by diocesan statute is for the purpose of establishing uniformity and preventing unbecoming rivalry; but it does not prevent the pastor from using his discretion in admitting of an exception when necessity or prudence suggests it. Canon law obliges the pastor to see to the becoming support of his assistants as designated by diocesan regulation, but his assistants are not hirelings who do so much for so much pay.

The parochial stipends are therefore to be regarded as a whole, of which a "congrua fructuum portio" is assigned to the members of the clergy who serve the parish. It is for the pastor to assign the duties, collect the stipends, and divide them proportionately according to statute. What he does not receive he cannot distribute. But this does not affect the duty of the assistant to serve the parish or to say or sing a Mass when such duty is assigned by the proper authority.

SISTERS' CHAPLAIN AND PARISH RIGHTS.

Qu. According to canon law, it is the rector of the church who is supposed to be the ordinary minister of Extreme Unction within his parish. May the Sisters who teach in the parish school call at their option a priest from another parish to administer to their dying members Extreme Unction, under plea that they object to the fact that their pastor administers to the almshouse or to a colored congregation? What if the pastor is also the Sisters' chaplain?

Resp. While in cloistered communities the ordinary confessor has the right to administer Extreme Unction and Holy Viaticum, the duty in other religious communities devolves either upon the parish priest within whose jurisdiction the convent is, or on the chaplain designated with such right by the Ordinary.

Nevertheless, "de licentia saltem rationabiliter praesumpta ejusdem parochi vel Ordinarii, alius quilibet sacerdos hoc sacramentum administrare potest" (Can. 938). In the case of religious this presumed freedom should perhaps be allowed more readily because they are often dependent for their spiritual direction on certain confessors, and they naturally desire to have these attend them in their last moments. The spiritual comfort thus afforded them is a sufficient reason, it would appear, for a pastor or chaplain to waive parish or local rights, even though it is associated with any of those natural prejudices that attach to nationality or color or any other quality of body, temper, or disposition.

MASS FOR A DECEASED PROTESTANT MINISTER.

Qu. Canon 809 of the new Code has been the object of a little discussion among some priests here, and opinions are divided on the following case:

Father John N. receives a stipend for a Low Mass to be said for the repose of the soul of a Protestant minister who had died that very morning. Consulting the new Code he sees that he may apply Masses "pro quibusvis tum vivis tum etiam defunctis purgatorio igne admissa expiantibus" (Can. 809). The new Code has done away with the former restrictions, he says, and consequently he will say the Mass *in die obitus* and insert the minister's name in the collect *Deus cui proprium est.* Was he right in doing so; and if not, what changes does the new Code make in the matter? The question is considered by the priests here as of practical importance. Hence I would ask you to give it consideration in the REVIEW.

Resp. The new Code of Canon Law has made no change on this point. Mass, as an act of intercession, may be offered for any person, living or dead, who is not known to be beyond the pale of God's redeeming mercy. Now without a special revelation from God it is impossible to say of anyone that at the moment of death he may not have received the grace of

repentance and forgiveness through the merits of Christ. Hence the priest prays for all classes of persons whether at the Mass or otherwise, in the hope that they may thereby be benefited.

It is quite a different thing, however, to call upon the Church in her public liturgy to attest this pious hope and proclaim her participation in it through an act of *public* worship, in the case of a person who, to all appearances, gave testimony that he did *not* wish to belong to her visible communion. As she solemnizes Mass for all who belong to her fold, passing no sentence regarding their inward disposition, so she excludes from her public solemnities those who openly dissent from her profession of faith, although they may in God's sight be free from guilt, through ignorance or misdirection.

The Code makes this plain when, in speaking of the matter in Canon 809, it refers to Canon 2262. There it is stated that the suffrages of the Church's public prayers may not be applied to those outside the communion of the Church (*excommunicati*), meaning those who profess to believe what the Church declares to be heresy. We are free therefore to pray for such persons *privatim*; and a priest may say Mass for them *privatim ac remoto scandalo*; but the announcement of a Mass *in die obitus* would give it the character of a public act, and create misconception or scandal among the faithful.

ADORATION OF THE PERSON OF CHRIST.

Qu. My neighbor and I have had an argument. I claim that we adore the human body of Christ in the Holy Eucharist because it is hypostatically united to Christ as God. He maintains that to adore a human body is idolatry, and that we adore the Divinity of Christ.

Resp. If we honor, or salute, or treat reverently a body, it is because that body belongs to a person, though the body may be temporarily separated from the soul, as in death. *A fortiori* in Christ we honor the body because it belongs to the *person* of Christ who is God. And because the body of Christ is that of the person of Christ, and cannot be separated from the person of the Son of God, we rightly *adore* Him. The hypothesis of separation, and therefore of idolatry, is assuming an impossible condition.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

The Future of Palestine.

Excavations in Palestine have been often hampered by the Turkish government. Witness the building of a shack of a mosque near Siloe; the segregation of the site as *harim*, i. e. *tabu*; and the consequent suspension of reconstruction of the pool. Hence the Biblical scholar is now interested in the future control of the Holy Land.

I. Jewish Control? Two studies on Palestine by Father Lagrange, O.P., are worthy of note. In the first, "Le nationalisme Juif et la Palestine, autrefois et aujourd'hui," [1] he sympathetically and scientifically takes issue with the plan of an independent Jewish state in Palestine. Lord Balfour's pledge to Baron Rothschild, that the British government would support such a project, was a timely war measure, since England had need of money; but it was not an opportune statement of a national policy, because the Palestine status is to be determined by an international commission. There are many intricate tangles to be unraveled, before a part of Palestine can be set aside for a Jewish state.

The Jews themselves are not at one in their plans. Ultra-Zionists would take over the whole land for Judaism; and impose thereupon Mosaic laws and Talmudic normative interpretations thereof. Liberal Jews and many of the conservatives would find the ancient laws in the matter of food and cleanness to be rather an insufferable imposition upon folk of nowadays.

Besides, there are property rights in question. At the time of the Arabic invasion, very little of the property of Palestine was held by Jews. Shall we go back to the establishment of Christianity? Shall we say that the Jews were deprived of their property by Constantine, or any later emperor of Christian Rome? No; there is no trace of any such legal enactment against the property rights of Jews. Many of the Jews

[1] *Correspondant*, 10 Avril, 1918, pp. 1-30.

of Palestine were converted to Christianity; others migrated of their own free will to foreign parts.

II. French Control? In his second study, "Et la Palestine?",[2] Father Lagrange urges a French sphere of influence in Palestine. The French missionaries and religious women have earned for France this right of suzerainty. They have made French the dominant among foreign languages of the Holy Land. French business methods have not brought about this condition. There are almost no French merchants in Palestine; in Jerusalem, a city of 100,000 inhabitants, there were only three before the outbreak of war.

What then? If France takes over Palestine, will her government deprive the religious orders of corporate existence, and seize all their real and personal property? It so acted in Algiers. Will the anti-Catholic spirit of that government vent its hatred also on religious communities of Palestine, if given the right to act in so diabolical a manner? Father Lagrange thinks not. He is a true Frenchman. His buoyant hope and love of France will not allow of that unthinkable outcome to all the self-sacrifice and heroic patriotism of the soldier priests of the war. This mighty love for France is after the pattern of St. Paul's love of God:

> **All things she excuses, all things believes;**
> **All things she hopes, all things endures.**[3]

III. L'Ecole Biblique. Now that peace is secured, it is to be hoped that the Dominican Fathers will shortly be able to reopen their distinguished school for Biblical studies, *l'École Biblique*, at Jerusalem. Their enforced departure from that home of twenty-five years of scientific work left the splendidly equipped institution at the mercy of the Turkish government. May that mercy have been tender in the care of the valuable books, priceless manuscripts, and irreplaceable notes of the indefatigable Dominican Fathers. What happened on the occasion of this hurried departure is told by Father Lagrange in his facile and charming style.[4]

[2] *Correspondant*, 25 Mai, 1915, pp. 723 ff.

[3] 1 Corinthians 13:7.

[4] "À Jerusalem pendant la guerre", *Correspondant*, 25 Fevrier, 1915, pp. 640 ff.

To any one who has lived in Palestine and Syria a very puzzling factor of the war has been the surprising efficiency of the Turkish army. At Constantinople there were well equipped troops. Beautifully caparisoned mounts recalled stories of combats between the crusaders and Saracens. Dragoons and infantrymen, by their precision and snap, seemed worthy successors to the janissaries of old; fully equal to a self-imposed Pretorian function of tearing down and building up caliphates, and of finally replacing Arabic by Turkish rule. At Beirut, the capital of a *wilayet*—a province, ruled by a *wali,* or governor—things were altogether different. The Turkish officers were well groomed, and nicely set up; but their Arabs of the rank and file were a bedraggled, woebegone, motley array. How such God-forsaken, tattered and torn, barefooted creatures were whipped into line is a puzzle. Father Lagrange answers the puzzle. From the very outset, at Jerusalem, German officers took charge of the mobilization and organization of the Turkish army.

That use of the German general staff only suggests a new puzzle. How were the Muhammedans ever brought to submit to the orders of Christians? The Turkish officers would cause no surprise by such submission. No one ever accuses them of piety. The Turks took over the religion of the conquered Arabs. Their high dignitaries observe the formalism of Muhammedan worship in official life. In private life the Turkish officer is generally said to throw off the trammels of the Ramadan fast and other hardships. He is never seen to turn his face toward Mecca, as the *muezin* calls out from the minaret; whereas the Arabs have retained their Muhammedan observances; and one of these observances is hatred of things Christian. We are at a loss to know how they were brought to fight side by side with the Germans.

Father Lagrange comes to our rescue. He is a man of science; and does not put on record mere yarns. Yet he tells us, the Arabs were persuaded that the Germans were not Christians. Certainly the Turkish officers who studied in German universities might have readily reached such a conviction. Lulled in the arms, and soothed by the whispers of rationalism at Berlin, Leipzig, and Goettingen, they would scarce be aware of the sterling faith of the millions of de-

voted Catholics in Germany. And even though they were aware of the religious facts of the empire, it would be in keeping with Turkish duplicity so to dupe Arabic simplicity. At any rate, the submission of Muhammedan soldiers to German officers is no longer a puzzle, if it be true that the Arabs were convinced of the denial of the Trinity and of the Divinity of Christ by their allies.

The Aramaic Acts.

About ten years ago, Harnack astonished divisive critics by defending an early issue of Acts. He used to assign the book to a date not earlier than A. D. 78.[5] Budding critics took his word for it. That word was all powerful before the war. The vilifiers of the New Testament were sore grieved, when later on the pronouncement was proclaimed by their Sir Oracle that the *We-sections* proved Acts to have been written before A. D.. 66.[6]

The argument from these *We-sections* has already been given by us in this department.[7] The Biblical Commission, 12 June, 1913, after deciding the unity and Lucan authorship of Acts, rejected the conclusion that divisive criticism draws from the *We-sections*.[8]

I. Torrey's Theory. Since Harnack's bold defence of the unity and early recension of Acts, the book has been comparatively free from the anesthesiants and scalpels of the school for Biblical surgery. Recently, however, Charles Cutler Torrey, Professor of the Semitic Languages in Yale University, applied his merciless knife to the defenceless history of the early Church.[9]

The dissector had already got some notoriety by his paper on "The Translations made from the original Aramaic Gospels", contributed to *Studies in the History of Religions*.[10] This symposium of studies was a tribute, presented to Crawford

[5] *Chronologie der altchristlichen Litteratur*, vol. I (Leipzig, 1897), pp. 246-250, 718.

[6] *Apostelgeschichte* (Leipzig, 1908), Excursus v, p. 217.

[7] Ecclesiastical Review, November, 1913, pp. 624 ff.

[8] This decision is studied by us at some length in the Ecclesiastical Review, November, 1913, pp. 621 ff.

[9] *The Composition and Date of Acts*, "Harvard Theological Studies", No. 1 (Cambridge: Harvard University Press, 1916).

[10] New York: Macmillan, 1912, pp. 269-317.

Howell Toy, formerly Professor of Hebrew and now Emeritus Professor of Harvard, on the completion of his fiftieth year of teaching.[11] Dr. Torrey's part of the rationalistic tribute was a theory that Luke's sources were Hellenistic, Aramaic, and Hebrew documents. From the Hebrew was translated the Gospel of the infancy, Luke 1 : 5—2 : 52; other parts were done into Hellenistic from Aramaic.

The article caused no stir. But many private letters greeted with joy this divisive criticism of Luke. So Dr. Torrey was encouraged as a textual surgeon to submit *Acts* to the knife.[12] By the method of progressive assertion, since Luke's Gospel had an Aramaic source, there must needs be such for Acts. Hence we are asked to take it that Acts 1 : 2—15 : 35 is a translation from the Aramaic.

II. Hinted at Long Ago. The theory is not altogether new. Kuinœl[13] long ago referred to Ziegler's assumption of an Aramaic source of the first chapters of Acts.

1. *Nestle's Essays.* In 1895, the late Dr. Eberhard Nestle, of Maulbronn, in a study of two variants of Codex Bezæ, Acts 2 : 47 and 3 : 14,[14] enthusiastically welcomed the twofold Lucan recension of Acts, hit upon by Blass as an explanation of the peculiarities of Codex Bezæ. He suggested that D-text of the first three chapters of Acts descended from a hurried translation into Hellenistic of a previous Aramaic—or, rather, Hebrew document; and AB-text represented a second recension, Luke's corrected edition of the same work. In later publications, Nestle clung to the theory of Blass; but was noncommittal in regard to the Aramaic Acts. He became more and more convinced that D[15] and its associates represented a first edition of Acts, and a second of Luke; whereas AB[16] preserved a second edition of Acts and a first of Luke.

[11] Before teaching at Harvard, Dr. Toy was Professor of Hebrew in the Southern Baptist Theological Seminary. For his up-to-date brand of Baptist Christianity, cf. our study, "Dr. Toy's Degradation of Religion", ECCLESIASTICAL REVIEW, December, 1916, pp. 692 ff.

[12] *Date and Composition of Acts*, p. 5.

[13] *Commentar. in Novum Test.*, vol. iii, Prolegomena, sec. 4 (London: J. Booker, 1835), pp. 4-6.

[14] *Expositor*, 1895, pp. 235-239; afterwards contributed to *Theologische Studien und Kritiken* 1896, pp. 102 ff., under the title "Einige Beobachtungen zum Codex Bexä".

[15] Codex Bezæ, 5th century.

[16] Codex Alexandrinus, 5th cent.; and Vaticanus, 4th cent.

That very year, 1895, Zöckler [17] took Nestle severely to task for his "venturesome hypothesis". The Syriac and Hellenistic scholar then backed water. He insisted that his theory had not expressed preference for either a Hebrew or an Aramaic source; but only meant that the source of the first three chapters of the D-text of Acts was not Greek.[18]

In 1897, Nestle was still less certain of his hypothesis; and wrote that the source of the first recension of Acts "might just as well have been Hebrew as Greek".[19] And in 1901, the English edition of his *Introduction to the Greek New Testament*, omitted all mention of an Hebrew or Aramaic source of Acts, while clinging still more firmly than before to the theory of a twofold Lucan recension of both Luke and Acts:

> I hailed this solution of the difficulty at once as a veritable Columbus Egg, and to this day I am firmly persuaded that Blass's theory is nearer to the mark than the previous estimate of the Western text.[20]

2. *Blass.* The venturesomeness of Nestle's start, in this divisive criticism of Acts, emboldened Dr. Friedrich Blass, Professor of Classical Philology in the University of Halle-Wittenberg. He reconstructed what he deemed to be the first Lucan recension of Acts; and named this edition the *Roman form*. To this Roman form of Acts, Blass wrote a Latin preface, whose Latinity is rough and rugged. Therein he draws these conclusions from Nestle's study of two verses of Codex Bezæ:

> The first part of Acts must be looked upon as a translation from some commentary in either Hebrew or Syriac. The writer was at the outset deceived by a similarity of letters, and erred in those verses; later on he corrected his own mistakes.[21]

[17] *Die Apostelgeschichte als Gegenstand höherer und niederer Kritik.* "Greifswalder Studien" (Gütersloh, 1895), p. 107.

[18] *Philologia Sacra* (Berlin: Reuther & Reichard, 1896), p. 55.

[19] *Einfürung in das griechische Neue Testament* (Göttingen: Vandenhoeck and Ruprecht, 1897), p. 101.

[20] *Introduction to the Textual Criticism of the Greek New Testament.* By Eberhard Nestle. Eng. tr., from the 2d German edition, by William Edie (London: Williams & Norgate, 1910), pp. 224 ff.

[21] *Acta Apostolorum, sive Lucæ ad Theophilum Liber Alter, secundum formam quæ videtur esse Romanum.* By Friedrich Blass (Leigzig: Teubner, 1896), pp. iv ff. In this title, the accusative *Romanam* suggests to the reader the idea that Dr. Blass had better have written his preface in German than in a language so dead to him as Latin seems to be.

Such a tempting, though only tentative, suggestion on the part of Nestle was a stimulus to the fancy of Blass. He elaborated a theory, which was highly fanciful. According to this wild, unbridled fancy, Mark wrote up the first history of the early Church.[22] He died at Alexandria, in the eighth year of Nero, A. D. 62.[23] Thereafter, Luke used this Marcan history for the first twelve chapters of Acts. Upon only one passage does Blass base the whole fabric of his day-dream:

> So much is quite evident, that for the story told in Acts xii, the authority of Mark is claimed, as it were by the narrator, when he says (ver. 12): "He (Peter) came to the house of Mary the mother of John, whose surname was Mark"; and proceeds to say (ver. 17): "He declared unto them (Mark is in all likelihood included) how the Lord had brought him out of the prison". [24]

Note the large manner of drawing conclusions which are not at all in the premises. Peter, saved from prison by an angel, went to the house of the mother of Mark. *Therefore* Mark was present. *Therefore* "so much is *quite evident*, that for the story . . . the authority of Mark is claimed". The whole theory is founded on what might have been. And yet what might have been, might not have been. At the time of Peter's visit, Mark might have been away from his home with Paul, doing apostolic work; for he shortly afterward left Jerusalem as a disciple of the great missionary.[25]

The Blass theory of the origin of Luke and Acts may at first sight seem quite innocent. Why? Because it may be taken to imply nothing against the unity, Lucan authorship, and inspiration of either canonical book. Just as we allow that the Synoptists may have used written and oral catecheses while composing their inspired Gospels, so it could have happened that the author of Acts, under the guiding influence of the Holy Spirit, employed previously existing documents, written in Hebrew, Aramaic, or Hellenistic. To admit that would be innocent enough. But the theory of Blass means more than that.

[22] Blass, *Philology of the Gospels* (London: Macmillan & Co., 1898), p. 141.
[23] Eusebius, *Historia Ecclesiastica*, II, 24.
[24] Blass, *Philology of the Gospels*, p. 193.
[25] Acts 12:25.

This so-called *Roman form* of Acts was either inspired or not. If inspired, then the Holy Spirit is made responsible for an erroneous use of his sources by Luke. If not inspired, then wherever this suppositious Scripture was, according to the theory, canonized as sacred, there a part of the Church was in error; it taught that an uninspired book was inspired. For, in the Blass theory, the D-text of Codex Bezæ and its associates represents a first edition of Acts, which was accepted by the Church in certain parts; whereas the second edition, corrected by Luke, was in those Christian communities excluded from the canon. How gratuitous! The whole theory is in a head-on collision with Catholic doctrine. It either rejects the inerrancy of Scripture or opposes the infallibility of the Church. It has never been proven that the infallible custodian of the deposit of faith allowed certain churches, for many centuries, consistently to err in a matter of doctrine.

3. *Wellhausen*, whose penchant for divisive criticism is notorious, favors the mere possibility of translation in only one passage, Acts 2 : 23 ff.[26]

4. *Dr. Burkitt* has a fine scent for fancied Aramaic origins of Gospel-portions; and yet detects no trace of such in Acts. This is more noteworthy, since he defends Luke's dependence on Josephus,[27] and assigns Acts to c. A. D. 100.[28]

5. *Harnack* says: "there is good reason to hold that, in the first half of Acts, Luke translated and made use of an Aramaic source; and yet the theory, that he relied only on oral witnesses, cannot be convincingly set aside".[29] In *Apostelgeschichte*,[30] he tells us that the evidence is strong in favor of the use of a written source of Acts 8 : 4 and 11 : 19. For both passages speak in almost the same terms about the dispersion of the Apostles from Jerusalem. And yet, with a masterful and unwonted self-restraint, the Berlin textual surgeon admits

[26] "Kritische Analyse der Apostelgeschichte", in *Abhandlungen der K. Gesellschaft der Wissenschaft zu Göttingen*, 1914, pp. 1-56.

[27] *Antiquitates Judaicæ*, bk. xx.

[28] *The Gospel History and its Transmission*. By F. Crawford Burkitt, Norrisian Professor of Divinity in the University of Cambridge (Edinburg: T. & T. Clark, 1911), p. 120.

[29] *Lukas der Arzt* (Leipzig: Hinrichs, 1906), p. 84; Eng. trans. *Luke the Physician*, by Rev. J. R. Wilkinson (New York: Putnam's Sons, 1911), p. 119.

[30] *Apostelgeschichte* (Leipzig: Hinrichs, 1908), pp. 138-140.

that maybe, after all, Luke is only repeating in 11:19 the words that he wrote in 8:4. Harnack's sources of the first part of Acts are a Jerusalem tradition and an Antioch tradition; the former he divides into a pure Jerusalem tradition (chapters 1-5) and a Jerusalem Cæsarea tradition.[31] It was because of these varied sources, according to the Berlin professor, that Luke made "mistakes, which are for the most part harmless, even though they are often gross blunders". And so Harnack benevolently pities the benighted author of Acts: "we must deplore that he had not at his disposal better authorities for the first half of his work . . . and that he loves nothing better than to tell the wonders of Christian Science."[32] Enough of this blasphemy and travesty of scientific reasoning.

6. *Milligan* deems that Luke's source for the first half of Acts was a Jewish-Christian document; though this part "would seem to have been drawn from an Aramaic source", and "there is not a little to be said for Blass's idea that this source may be ascribed to John Mark".[33]

7. According to *Dr. James Moffatt*,[34] there is "fair ground for conjecturing" Luke's use of an Aramaic source; but "oral tradition of a heterogeneous and even of a legendary character may be held to explain most, if not all, of the date".

8. *Briggs*[35] opines "that Mark was the author of the Jerusalem source of the Book of Acts, written also in the Hebrew language". And so it goes in this follow-the-leader method of newfangled, illegal operations, to which Protestant ministers of the school for the evisceration of the Gospels ruthlessly subject the Word of God.

WALTER DRUM, S.J.

Woodstock College, Maryland.

[31] Op. cit., pp. 140 ff.

[32] *The Date of the Acts and of the Synoptic Gospels.* By Adolf Harnack, Professor of Church History in the University of Berlin. Eng. trans. by J. R. Wilkinson (New York: Putnam's Sons, 1911), p. 31.

[33] *The New Testament Documents.* By George Milligan, Professor of Divinity and Biblical Criticism in the University of Glasgow (London: Macmillan, 1913), p. 163.

[34] *Introduction to the Literature of the New Testament* (New York: Scribner's, 1911), p. 290.

[35] *New Light on the Life of Jesus* (New York: Scribner's, 1909), p. 135.

Criticisms and Notes.

HANDBOOK OF CANON LAW FOR CONGREGATIONS OF WOMEN UNDER SIMPLE VOWS. By D. I. Lanslots, O.S.B., Prefect Apostolic of Northern Transvaal. Eighth edition, revised and enlarged to conform with the New Code of Canon Law. Frederic Pustet Co. Inc.: New York and Cincinnati. 1919. Pp. 303.

In the ten years since the first issue of this manual no less than eight editions have been called for. That is the best testimony to the practical value of the book. Leo XIII had in 1900 sought to determine the precise status of religious communities and their relation to the diocesan authorities. The relative duties, rights and privileges of each were defined, and a further constructive outline was furnished for future foundations in the case of religious professing simple vows. The application of the principles and rules laid down in the Normae of 1901 gave rise to minute study of the conditions of religious institutes and communities in modern times; and the new Code of Canon Law has sought to meet these conditions as far as possible by a final adjustment. Abbot Ildefonsus Lanslots, Prefect Apostolic of Northern Transvaal, had taken as the model of his manual Dom Bastien's *Directoire Canonique à l'usage des Congrégations à Vœux Simples*, recognized as a standard reference book on the subject. But the new Code made necessary a revision of the entire manual, and in some cases the rewriting of whole chapters, in order to define and explain the full bearings of the new legislation. This covered nearly two hundred separate canons of the Code. The Holy See desires as far as possible a revision of the hitherto approved Constitutions of religious communities. The changes required are to be made with due consideration of circumstances and traditions, and after consulting with the authorities at Rome. Canon 510 prescribes that the heads of religious houses send a report about the status of their communities to the Sacred Congregation. In this report, to be made within five years at the latest, are to be incorporated the changes necessary or desirable in each congregation, and to be proposed with a view of obtaining their approval or correction. Thus a certain unity of discipline is to be brought about which is likely to operate for the general welfare of religious orders individually, and at the same time regulate their interaction with one another.

We know of no book that will prove more satisfactory to the religious in this matter than the present manual. To priests who have either the direction, as confessors of religious, or who are supposed

to further their activity by helpful information or coöperation, as is the case of pastors and chaplains of religious communities, the volume would seem an indispensable part of an ecclesiastical library.

MEMOIRS OF THE PITTSBURG SISTERS OF MERCY. Compiled from Various Sources. 1843–1917. New York: The Devin-Adair Company. 1918. Pp. 467.

This handsomely printed volume offers a substantial addition not only to the history of the institute of the Sisters of Mercy, but to the ecclesiastical life generally in the diocese of Pittsburg. Both of these foundations date back to the year 1843. Under the initiative of the first Bishop, Michael O'Connor, seven valiant women came over, that same year, from Ireland to perpetuate in the New World the work of their saintly Mother McAuley. Pittsburg, though it had at the time less than twenty-five thousand inhabitants, was recognized as the gateway to the West. Its immense layers of exposed coal had turned the original settlers, traders, adventurers into an industrial population which, without the ministrations of religion, was in danger of becoming a poison channel to the entire nation of the Middle West.

Under these circumstances the new Bishop had early changed his residence from Erie to Pittsburg. He perceived the conditions and future of the region, and found it necessary to have schools, hospitals and asylums. His curacy in the south of Ireland had been brief, but still long enough to make him realize what the Sisters of Mercy were doing for the famished, neglected and poor people of his native country; and though his career had been in the main intended to be academic, he now found conditions among the emigrants in the New World which bade him cry to Dublin for help. The daughters of Mother McAuley came, and their generous devotion to the poor, the sick, the children, and afflicted of every class, soon made their ministry a blessing recognized by all. Their institutions grew, and numbers of the devoted Sisters were sent across the country to multiply the spiritual and temporal works of mercy to which their order pledged them.

This history of seventy-five years' activity in the diocese of Pittsburg presents many heroic figures. The setting is rendered attractive by varied pages of correspondence, anecdote, and poetic expression such as come from the pens of gifted writers, like the late Sister Mary Antonio, better known in the literary world as Sister "Mercedes". The writer and compiler of the book has thus given us an attractive account of national service and personal devotion. The volume has not a little humor in it, which gives spice to the edifica-

tion of its general contents. It would lead the reviewer too far into details were he to attempt to single out the figures that merit prominent recognition. Bishops and priests form a large part of the story of the upbuilding of the charitable and educational institutions of Pittsburg, and we are sure the book will find many appreciative readers among the clergy as well as the religious or their lay friends, who are interested in the growth of religion in Pennsylvania.

ETUDES DE LITURGIE ET D'ARCHEOLOGIE CHRETIENNE. Par Pierre Batiffol.—Paris: Libraire Lecoffre—J. Gabalda, éditeur. 1919. Pp. 327.

In the February number we noticed Monsignor Batiffol's recently published volume, *Leçons sur la Messe*, in which the author discusses the history of the Missal from the time of Pope Innocent III to the reforms at the time of Pius V. In the present volume there is much that is supplementary and illustrative of the former series, and which has not been printed before. Such are the chapters *Le costume liturgique romain*, and the historical researches regarding the beginnings of conciliar regulations.

Mgr. Batiffol begins his interesting series with a study about the origin of the Roman Pontifical, which he dates between the years 1292 and 1295. The inquiry leads to a critical discussion of the work done by the great liturgist Durandus, whose *Rationale divinorum Officiorum* is a thesaurus of liturgical learning from which writers have drawn at all times since the thirteenth century. Besides this there is his *Repertorium Juris Canonici*, his *Constitutiones Synodales*, together with the *Speculum Judiciale*, and finally his *Pontificale*, which remains still unedited. Following the indications suggested by Durandus our author treats in a separate chapter the "Origines de Reglement des Conciles". Here the path has been blazed by recent writers like Harnack; but not without certain bias and repression for which our author finds no cause. He goes back to ante-Nicene times and traces the system minutely developed in the later councils, by a study of the documents preserved in the Roman and Greek churches.

To the ecclesiastical historian interested in the question of simony, the chapter on St. Cyril of Alexandria and his deportment at the court of Constantinople, where his largess attracted attention, will furnish food for reflection. Duchesne had already dealt with the subject, and our author shows conclusively that the wise generosity of Cyril in seeking to conciliate those who could be gained over to acquiescence in the disputes raised by the condemnation of Nestorius, had no taint of sinister motive in it, as some of the critics of the illustrious saint of Alexandria would have it.

The chapter "La Chandeleur" is an exposition of the institution of the liturgical feast of the Purification or Candlemas, proving it distinct from the traditions of the pagan Lupercalia to which some historians attempt to trace it.

The remaining chapters deal with historical events in the French Church, such as the Cathedral Church of Paris in the sixth century, the Parisian Breviary of 1736, a relic of visigothic liturgy at Toulouse, found in a Mozarabic Mass formulary, and lastly an exposition of the Gallican Liturgy attributed to St. Germain of Paris in the sixth century. Of the latter work, which appeared for the first time under the title of *Expositio brevis antiquae liturgiae Gallicanae* in the Thesaurus of Martene, mention is made in a recent work by Professor R. H. Connolly of Cambridge (1909) in the following words: "The so-called Exposition of the Gallican rite is said to come from Germanus, Bishop of Paris. But the acceptance of this document as representing a traditional rite generally observed in the sixth century throughout Gaul is subject to some reservations; for it has never been critically examined." Mgr. Batiffol makes a strong argument in favor not only of its being a sixth-century document but of its being the work of St. Germain himself.

THE HEAVENLY ROAD. By Rosalie Marie Levy. Published by the author, 39 K St., N. W., Washington, D. C. 1919. Pp. x—103.

The Heavenly Road made plain in this little volume is the Way of Life, the way that God has laid out for man's journeying homeward. Beginning at Eden, it is seen stretching across the long spaces of patriarchal times. It bridges the flood. It passes from Ur of the Chaldees to Canaan and Egypt and, with many a wandering over the sands of Araby, back to the land of milk and honey. It was trodden by Him who came to be Himself the Way. The Apostles and the other Saints of the New Covenant and the faithful of all times and places have passed, are passing, and shall pass up its steep and rough ascent until Time shall have faded into Eternity and all roads shall have ended when wayfaring shall cease.

It is of this Heavenly Road that the Hebrew maiden who penned these pages writes, having learned from her forefathers of the synagogue how they had journeyed that way from Egypt to Jerusalem. Born and educated in Judaism, Miss Levy herself trod the Heavenly Road of the Old Covenant, thinking rightly that it was the way marked out by Jehovah for the Chosen Race, but wrongly that the Messias had not yet come to assure the way by treading it Himself.

When the light dawned upon her mind, in the manner described in the introduction to the booklet, she came to see that Christ was Him-

self the Way as well as the Truth and the Life. And she here writes of the Heavenly Road as it ran through the Old and as it continues through the New Dispensation, pointing out, as she does, how the Jewish people implicitly and explicitly through their seers were prophetic of the Messias; how the life and teaching of Jesus of Nazareth prove Him to be the very Son of God; and how the mission of Christ is still continued within His Church.

The book is written, as Father Drum, S.J., observes in his preface, "with simplicity of faith in the Bible as in God's word, and by a mind unclouded by the modern theories of evolution of religion due to sociological or other environment, . . . by a mind that grasps and sincerely sets forth the unity and growth of true religion" (p. iii).

The line of argument, though not new for the educated Catholic, takes on, as it is here unfolded, the freshness and charm that always accompany simplicity of faith and sincerity of conviction. Catholics as well as non-Catholics will be the better and the wiser for having perused these pages. May it not be hoped, too, that the author's former co-religionists may gain from the same source the light to see and the strength to follow the Heavenly Road she so clearly points out to them?

EXPOSITION DE LA MORALE CATHOLIQUE. MORALE SPECIALE. LA JUSTICE ET LE DROIT. Par le R. P. M. A. Janvier. Paris, P. Lethielleux. Pp. 379.

From various points of view, Catholic moral teaching has been subjected to attacks, which sometimes have been even more impassioned and vehement than those directed against Catholic dogma. One of the favorite objections against it is that it has outlived itself, that, though suited to an initial stage of civilization, it no longer answers to the requirements of our advanced social conditions. This objection is raised in a very recent publication from the pen of one of our ethical leaders.[1] A defence of Catholic moral teaching, therefore, is just as much needed as a defence of Catholic doctrine.

For years Father Janvier, the present occupant of the famous pulpit of Notre Dame in Paris, has been carrying on this defence, we may say, on a large, if not gigantic, scale and in a truly magnificent style. To this task he has brought an inexhaustible wealth of intellectual resources and remarkable powers of expression. In every way he shows himself the equal of the champions of modern ethics. But in solid learning and inexorable logic he towers immeasurably above them and dwarfs their most brilliant exponents. To judge from the printed page, his eloquence must be overwhelming

[1] *An Ethical Philosophy of Life.* By Felix Adler.

and torrential in its onrush of passionate appeal. The mantle of those famous giants of the pulpit of Notre Dame has fallen on not unworthy shoulders. It is, however, an eloquence of a peculiar kind; a type that relies not so much on rhetorical devices as on the inherent power of truth to convince, if properly expounded. Hence, its main characteristics are lucidity and harmonious consistency. It grows on one as the reading proceeds, and, in fact, we are inclined to think that it is better in the reading than in the hearing. But in this case the advantage is all ours who are not privileged to sit around that majestic pulpit of Notre Dame.

The superiority of Catholic moral teaching appears particularly in its practical applications. As long as modern ethics confines itself to abstract and glittering generalities, it makes a brave show of plausibility and nobility, but when brought face to face with the stern realities of commonplace life, it goes to pieces. On the contrary, Catholic ethics emerges triumphantly from this crucial test. It is this observation which is brought home to us with unusual force in the present volume, for it deals with questions that bear on the everyday experiences of life. The feasible character of Catholic ethics is its best vindication, since ethics is for life, and life is its test.

Justice is the keystone of social morality. It is the most difficult of all the virtues. It lacks the glamor of charity. It is exacting in its demands, enters into minute details, weighs things in very accurate scales. It is easy to be more than just and less than just, but to be just requires eternal vigilance. The generous treatment which the author gives to this virtue is in full harmony with its importance and its difficulty.

A number of modern theories on right and social relations of necessity must be touched upon in a treatise on justice, and the author handles these subjects with deep insight and great breadth of vision. Among the discourses, though all are of high excellence, the one on the right of the state over the individual stands out prominently, avoiding the extravagances of modern doctrinaires and happily balancing the rights and duties on either side. Though based on the sound traditions of Thomistic philosophy, these discourses are not for that less timely and up-to-date. C. B.

INDUSTRY AND HUMANITY. A Study in the Principles Underlying Industrial Reconstruction. By the Hon. W. L. Mackenzie King, C.M.G., M A., LL.B. (Toronto); Ph.D. (Harvard); Fellow of the Royal Society of Canada. Boston and New York: Houghton Mifflin Company. 1918. Pp. 587.

We can all remember how in the ante-bellum times most people could not believe in the possibility of such a welter of carnage and

ruin as that from which the world is now slowly, and indeed uncertainly, emerging. Such fiendish slaughtering, such worse than savage destructiveness surpassed the combined imaginations of a Dante and a Doré to conceive or portray. However, the nations have passed through the sea of blood and fire, and their leaders are now straining every nerve to forefend the recurrence of a like catastrophe. Fondly, too, the hope is being fostered that the sense of universal brotherhood will supplant the feelings of international hatred and that the human race will soon be knit together by bonds of love and mutual coöperation into one vast family, wherein peace shall reign forever more!

Below and above and around and throughout all these tremendous issues of international peace and fellowship are the insistent problems of industry. Whether you call it the Social Question, the Class Struggle, the Conflict between Capital and Labor, or what not, the central problem is right there clamoring for solution; and the problem of universal peace will never be settled until remedial measures be found and applied to the evils that beset the world of industry. This truism has never been so patently and painfully manifest as at the present moment when the reconstruction of international life is seen to cohere so intimately with that of the industrial. The whole fabric of human society is threatened with collapse unless the welfare of the working masses is secured and guaranteed by those who are supposed to be engrossed with the affairs of political reconstruction.

Needless to say, there can be no permanent remedy for the industrial disorders unless a spirit of humanity (we had almost said, under the stress of mental habit, the spirit of religion — which, after all, embraces and perfects the spirit of human fraternity) is welcomed and fostered and reduced to practice by the two agencies of production—Capital and Labor. This, of course, is an old saw that has become a platitude. But, like most maxims and truisms, it can be and needs to be restated, reïllustrated, and reïnforced, in view of the changing conditions of time and place.

It is just the singular value and merit of the book before us that it offers a fresh statement, a new and a luminous presentation and a strong confirmation of the human side of industrial life. How utterly inhuman economic policy may become needs no exemplification in view of what everyone knows concerning the methods of the "sweating system". But what is infinitely worse, economic theories are usually held up as a shield to justify and protect the perpetrations of such inhuman practices. The dictum, "Business is business", is, as Mr. King observes, sometimes cited in support of practices which, apart from business, would be regarded as immoral. Unfortunately, what to appearances is often regarded as successful business may be, from the point of view of the well-being of society, the gravest of

calamities. How often a good showing on the year's business becomes the all-important consideration! Where economies have to be effected, instead of regarding Labor as the factor in production entitled to first consideration, the short-sighted and mistaken policy not infrequently obtains of viewing Labor as of less importance than organization and equipment. Where machines become impaired, their replacement becomes a direct charge upon the cost of production. How often competition makes possible the substitution of fresh workers for those whose energies have been exploited!

Mr. King cites some pertinent cases that have come under his personal experience. One of these is so striking that it may not be amiss to mention it here. While studying economic conditions in China in 1909, Mr. King came to learn that steel ingots were being exported from the Iron and Steel Works of Woochang to the United States. Woochang is on the left bank of the Yang-tse River, opposite Hankow, and is a journey inland from Shanghai of about six hundred miles. From this port in China the weighty cargoes were carried by sea thousands of miles round the Horn to the eastern coast of America. After the payment of customs dues, the ingots were distributed by rail to different parts in Pennsylvania and New York. It was stated that, later on, some of this steel found its way to Canada. The motive of the several parties to these transactions, we need hardly say, was not philanthropic. It paid the Chinese to export, and it paid the Americans and Canadians to import, or these shipments would not have been made. Except for the handicaps of tariff and transportation, our author observes, the laborers in the iron and steel industries of New York and Pennsylvania might as well have had their Chinese brethren working in adjoining plants, with no regulations as to hours or other conditions of labor, and with standards of living the reverse of such as are maintained by legislation in advanced communities. But note the following items. "The coolie laborers in Woochang were receiving the equivalent of $3.20 to $4.00 a month, the laborers attending furnaces the equivalent of $8.00 a month, and the skilled workmen $8.00 to $16.00 a month. Foremen received $24.00 a month. Nearly all worked twelve hours by day or by night, except at the weekly intervals when the shifts were made from day to night work, and from night to day work. At such times, there were continuous stretches of eighteen hours. Except for the Chinese New Year, there were no holidays. The mills were being operated 364 days in the year, and over the greater part of the plant there was no stoppage of work on Sundays. The capital invested in the industry had little or nothing to lose through demands from Labor for increases in wages or reductions in hours; or from interruptions to work through scarcity of labor or from strikes. So plentiful was

labor that the company at Woochang found it more profitable to employ coolies to work by hand than to install labor-saving devices to load and unload the ships which carried iron ore from the mines to the works. In the labor markets of America, there may have been hundreds of laborers, possibly thousands, to draw from; in China there were millions. Moreover, Chinese women were just as proficient as men in getting coal out of the mines, and in performing other kinds of unskilled labor, and were as extensively employed. Some of the workers of both sexes were as young as from twelve to fourteen."

Instances of "inhuman" industry similar, if not equal, to this have probably come directly or indirectly within the experience of the present reader. It goes without saying that national and international coöperation must speedily be exerted to make it as nearly impossible for such instances of industrial barbarism to exist as (we are told) will be the recurrence of a world war, when the nations shall be leagued together for universal peace.

If political economists and the agencies of production, Capital and Labor, could only be indoctrinated with the principles which are so ably developed in the volume before us, the fundamental problems of industry would find a relatively quick, and we had almost said an easy, solution. The Catholic student, one who is familiar, for instance, with Father Husslein's recent volume, *The World Problem*, will, of course, be already possessed of these truths, since they are the logical consequences flowing from the conception of the Brotherhood of Man under the Fatherhood of God. Obviously, this does not mean that Mr. King has simply compiled a summary of ethical principles in their application to industry. He has done this, and a very great deal more in these pages. He has analyzed with relative thoroughness the present industrial and international unrest; he has brought out into luminous relief the universal and the human aspects of industry; he has illustrated by the light of industrial history the sources of confusion in the study of its problems; he has outlined with a firm hand the bases of reconstruction; he has unfolded in turn the human principles underlying Peace, Work, and Health; he has treated with rare discernment the necessity and the manner of conference and coöperative representation in the deliberations of Capital and Labor; as well as the place and function of political government in industry. Lastly, he has emphasized the necessity of specific education of the people and the formation of a sound public opinion on matters industrial. To the elucidation of all these timely and vital topics he has brought the results of long and thorough study, together with the fruits of much personal experience in dealing with the practical situations and problems of industry. The book, there-

fore, will have a great value for all students of industrial problems, whether professional or lay. Lastly, but not leastly, Mr. King knows how to interest as well as to instruct. This because he realizes and justly estimates the human side of economics. Under his skilful touch, "the dismal science" grows almost luminous and delightful.

Literary Chat.

The Catholic Foreign Mission Society (Maryknoll, Ossining, N. Y.) has recently added to its growing list of edifying, instructive, and interesting mission literature the *Life of Just de Bretenières*, a young priest who was martyred in Korea, 8 March, 1866. Born and brought up in a happy home in the midst of comfort, young Just was one of those heroes of the Cross who took the word of the Master literally, leaving father and mother and lands for the cause of Jesus Christ, to receive in return the martyr's crown. The story of his life, which bears the title "For the Faith", is adapted from the French of Father Appert, and is told by Florence Gilmore simply and in a style from which all traces of Frenchiness have been eliminated.

Not the least interesting feature of the work is the sketch of the founding of the Faith in Korea, a story as redolent of romantic heroism as any narrative of the Church's infancy in any land. For which reason we shall take another occasion to recur to this Life of Father Just.

The great versatility and productive power of the Gallic mind has been singularly illustrated during the last few years when, owing to the conditions of war, the literary output of every country not only diminished but also deteriorated in matter and form, excepting only in France. Apart from the "war" books, which literally poured from the French press into the homes of France and into its colonies, and the foreign countries, there have been fine bits of belletristic composition, history, romance, and poetry of a high order. Among the writers who have contributed some of the best work in this field of varied study are not a few priests. We have mentioned the abbé Pierre Lhande and others. Some remarkable contributions to the elevating mass of French writing come from the pen of Père Louis Perroy. He is poet, philosopher, and spiritual guide, whose entertaining forms invite thoughtful meditation. With an occasional dash of patriotism in his speech, his appeals are calculated to keep the face toward the heavenly country. There is no trace of ascetical gloom in the pages of P. Perroy, but rather the notes of joyous music, though the title of his last volume would hardly lead you to expect the predominant lyric note in *Le Tragique Quotidien*. The title is adapted from Maeterlinck, and is intended to indicate the way of life as it lies through countless pleasant scenes to the tragedy of Calvary, which is the sole end worth while of earthly journeying. The author describes it to us as it is seen in a picture, in the strokes of the artist's pencil, in the colors of his pastel box or the palette. There are "Thoughts" like those of Blaise Pascal, detached and penetrating. Then three little dramas, mainly for boys, the central themes of which are art, heroism, and loyalty. The concluding chapters are a story of wealth and poverty, entitled *De l'autre coté du mur*. Three distinct themes, but bound together by a garland of verse and letters and *causerie* that charm by provoking a certain curiosity and lift the soul to high expectancy.

Regulae pro Recitando Divino Offi-

cio "juxta Ritum Romanum ex antiquis Rubricis Generalibus Breviarii et ex novissimis post Reformationem Pii Papae X desumptae," by Dr. Petrus Piacenza, is a portly brochure of about a hundred and sixty pages dealing with a thorough study of the Breviary from the liturgical and rubrical standpoint. The author is a well-known member of the Pontifical Commission appointed to revise the Breviary and its Rubrics. The substance of the book appeared originally in the Roman *Ephemerides Liturgicae;* but has been amended and supplemented so as to bring it up to date. For teachers of liturgy, makers of the Directories for the recitation of the Office, and for ecclesiastics interested in a study of the origin and form of public prayer, the booklet is a safe and helpful guide. (Admin. Ephemeridum Liturgicarum: Piazza S. Apollinare, 49, Rome.)

Professor James A. Geary, instructor in Celtic and Comparative Philology at the Catholic University of America, commenting on the article in the March number of the REVIEW (Vol. LX, p. 303) by Mr. Pierre de Chaignon la Rose on the episcopal arms of Bishop Gorman of Boise, writes: "The article contains an erroneous suggestion which ought not to pass unnoticed, both because it is unfounded and because it overlooks the true heraldic suggestion. In fact, I am tempted to think that a touch of humor was intended. In the article we read, 'The Bishop's arms are the O'Gorman family coat, in which the three swords have a faint, but quaintly characteristic, heraldic allusion to the "gore" part of the name'. Now the name O'Gorman is purely Irish, and one should not assign English etymologies for Irish words any more than one should seek for Irish etymologies for English words, except where there is evidence of borrowing. The etymological base of the Irish patronymic *O'Gorman* is the Gaelic word *gorm*, which means *blue*. Hence I would suggest that it is rather the *blue field* of the O'Gorman coat-of-arms which bears the 'heraldic allusion to the . . . name'. All the O'Gormans I have ever met have been characterized by gentleness."

Whilst the error does not lessen the value or correctness of the heraldic design, it shows how much freedom the imagination has in the interpretation of its details.

The Manual of Christian Doctrine (comprising Dogma, Moral, and Worship, by a Seminary Professor), which forms the connecting link between the series of catechisms (four in number) and the three volumes of the *Exposition* (completing the Course of Religious Instruction organized by the Christian Brothers), has just been revised in accordance with the new Code of Canon Law. The catechisms have already been correspondingly reëdited and the *Exposition* is at present passing through a like process. The fact that the Manual is now in its sixth English edition (and the original French in its thirty-first) is an unequivocal sign that the work supplies a demand, and one that rests upon the comprehensiveness of the matter, the logical sequence of the method, and the clarity and precision of statement, which are its outstanding characteristics.

It owes its clarity and precision of definition in the first place to the original French, but hardly less in the present English version to the clear and acute mind of the late Brother Chrysostom, a master in the art of accurate expression. The Brother who has completed the latest revision is hardly second in this respect to the translator. (Published by John Joseph McVey, Philadelphia.)

Priests and religious teachers who may be looking for a collection of hymns suitable for use in the church or in the school will probably find what they desire in a hymnal recently compiled, adapted, and arranged by Mr. James Martin Raker, and issued by the Catholic Music Press, Wilton, Wisconsin, under the title *Catholic Hymns for the People.*

The hymns and melodies are selected from approved Catholic sources and represent the best traditions of sacred popular hymnody. Besides their adaptation to churchly service, these hymns should find a welcome in the Catholic

home, where they will help to conserve sound doctrine, as well as to foster a true musical taste. The tunes are those that have stood the test of time and still retain their hold on people of discernment. The music is simple and moderate in range. Besides the sacred hymns (87 in all) the volume contains a few of the more popular national anthems. The collection bears the imprimatur of the Bishop of La Crosse, Wisconsin.

If not too late in the day, attention might here be called to *The Congregational Hymns* compiled and arranged for general congregational singing by the Cincinnati Commission of Church Music. The collection comprises twenty-four pieces. The accompaniments are easy and moderate in compass. The book is published by A. J. Eggars & Co., Cincinnati, with the imprimatur of Archbishop Moeller.

Father Garesché has a keen sense for the spiritual values that lie just below the surface of the everyday affairs and relations of life. He can find sermons in stones, tongues in trees, books in the running brooks, and good in everything. Not only is this *vis cogitativa* for the spiritual acute and alert in him, he possesses also the art of making agreeable and pleasant the nutriment which he discovers and provides for his readers. We have had occasion to observe this in noticing some prior volumes of his short papers collected from various periodicals, and we are glad to signalize the same traits as they are reflected in the collection which has just been issued by the Messrs. Benziger Brothers, New York, with the title *Your Neighbor and You.* Under this elastic caption is comprised a considerable variety of thoughts and suggestions, nutritious and pleasant—sapid foods for mind and heart, their piquant labels or titles rendering them all the more appetizing.

Father Garesché is nothing if he is not practical. This is plain particularly in regard to what he says of Catholics in relation to our public libraries. This is no new theme; it is always more or less before us. But what the author of the volume just mentioned suggests is well worth reading and heeding. It is of course obvious to remark that the suggestion to make use of our Catholic clubs or sodalities to secure the introduction of good books into public libraries must be applied with prudence. If the *reading* of the books which the zealous young sodalists are told to request the polite librarian to put on the shelves, can be secured, the plan is undoubtedly excellent. Unfortunately the good books thus demanded too often stand unmoved in their places, passive recipients of dust, even when or if "we Catholics form the majority of readers". (We like to think that this is "often" the case.) Librarians sometimes get callous when they come to recognize that demands are manufactured.

It would be interesting to know in how many of our public libraries the publications of the English Catholic Truth Society are to be found. The volumes and pamphlets issued by that alert organization are just the kind of literature needed as well by the faithful as by the non-Catholic public. And both in regard to subject and manner of treatment they are such as Catholics need not hesitate to recommend and to strain every nerve to propagate.

The war has somewhat impeded their importation. Among the (penny) pamphlets that we have recently received are: *The True Church; Christ and the Christian; The Faith of Tomorrow; Catholic or Pagan; Why Catholics go to Confession; Our Common Christianity.* A most practical little brochure is *A Talk with Children about Foreign Missions*, by Maisie Ward.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

CONSTITUTIONES SEMINARIORUM CLERICALIUM ex Codice Piano-Benedictino omnium Gentium Sacris Institutis accommodatae. Sac. A. M. Micheletti, Emeritus Vice-Praeses et Paedagogiae Ecclesiasticae Lector in Pontif. Collegio Apostolico Leoniano de Urbe, Consultor S. C. Seminariorum et Universitatum Studiorum. Viro Eminentissimo Caietano S. R. E. Card. Bisleti, Sacri Consilii, Seminariis ac Studiorum Universitatibus Moderandis Praefecto, humillime dicatae. Taurini (Italia) : Ex Officina Eq. Petri Marietti. MCMXIX. Pp. xxvi—245. Pretium, 12 *fr.*

ÉTUDES DE LITURGIE ET D'ARCHÉOLOGIE CHRÉTIENNE. Par Pierre Batiffol. J. Gabalda ou Auguste Picard, Paris. 1919. Pp. 329.

MAN'S GREATEST CONCERN : THE MANAGEMENT OF LIFE. By Ernest F. Hull, S.J., Editor of *The Examiner*. Examiner Press, Bombay, India; B. X. Furtado & Sons, Bombay, India; B. Herder, London and St. Louis; Wm. P. Linehan, Melbourne, Australia; E. J. Dwyer or L. Gille & Co., Sydney, Australia; P. J. Kenedy & Sons, New York. 1918. Pp. x—152. Price, $0.35 (8 annas), postage extra.

ÉTUDES ÉVANGÉLIQUES. Par Victor Many, de la Compagnie de Saint-Sulpice. Préface de S. G. Mgr. Gauthier, Évêque Auxiliaire de Montréal. Montréal : Imprimerie Arbour & Dupont. 1918. Pp. 317. Prix, $0.75.

COMPENDIUM THEOLOGIAE MORALIS IUXTA NOVUM CODICEM IURIS CANONICI. P. Ioseph M. Ex Ereto Cap. Augustae Taurinorum : Ex Officina Equ. Petri Marietti. 1919. Pp. xi—231. Pretium, 5 *fr.* 50.

DE CENSURIS IUXTA CODICEM IÛRIS CANONICI. Auctore Felice M. Cappello S.I. Augustae Taurinorum : Ex Officina Eq. Petri Marietti. 1919. Pp. 207. Pretium, 5 *fr.* 50.

CATHOLIC HYMNS FOR THE PEOPLE. Edited by James Martin Raker. Catholic Music Press, Wilton, Wis. 1919. Pp. 98. Price, $1.00 *postpaid.*

YOUR NEIGHBOR AND YOU. Our Dealings with Those about Us. By the Rev. Edward F. Garesché, S.J., author of *Your Soul's Salvation, Your Interests Eternal*, etc. New York, Cincinnati, Chicago : Benziger Bros. 1919. Pp. 215. Price, $0.75 ; $0.85 *postpaid.*

HANDBOOK OF CANON LAW for Congregations of Women under Simple Vows. By D. I. Lanslots, O.S.B. Eighth edition, revised and enlarged to conform with the new Code of Canon Law. Frederick Pustet Co., New York and Cincinnati. 1919. Pp. 303. Price, $1.50.

FOR THE FAITH. Life of Just de Bretenières, Martyred in Korea, 8 March, 1866. Adapted from the French of C. Appert by Florence Gilmore. Catholic Foreign Mission Society, Maryknoll, Ossining, N. Y. 1919. Pp. 179. Price, $1.00.

REGULAE PRO RECITANDO DIVINO OFFICIO juxta Romanum Ritum et Antiquis Rubricis Generalibus Breviarii et ex Novissimis post Reformationem Pii Papae X desumptae. Dr. Petrus Piacenza, Can. Archipr. Cathedralis Placentinae, S.R.C. Protonotarius Apost., in Pont. Semin. Lateranensi S. Liturgiae Profes., alter ex Consult. Commis. Pont. pro Brev. Reform. Extract ex *Ephemerid. Liturg. Romanis.* Apud Admin. *Ephemeridum Liturgicarum*, Romae. Pp. 164. Pretium,, 4 *Lib.*

ST. BASIL'S HYMNAL. Revised Edition. An Extensive Collection of English and Latin Hymns for Church, School and Home. Arranged for Feasts and Seasons of the Ecclesiastical Year. Gregorian Masses, Vespers, Motets for Benediction, Litanies, etc. Compiled by the Basilian Fathers. John P. Daleiden Co., Chicago. 1918. Pp. 434. Price, $1.00.

VOILA VOTRE MÈRE. Aux jeunes gens pour leur faire aimer la Sainte Vierge. Par Joseph de Tonquédec. Gabriel Beauchesne, Paris. 1918. Pp. 39. Prix, *franco:* edition de propagande, 0 *fr.* 60; edition ordinaire, 1 *fr.* (majoration comprise).

QUESTIONS THÉOLOGIQUES DU TEMPS PRÉSENT. Par A. Michel, Professeur à la Faculté de Théologie de Lille. I: Questions de Guerre. D'après saint Thomas d'Aquin. Commentaires sur la *Secunda Secundae*. 1. Le Droit Chrétien et la Guerre.—2. La Vengeance et les Représailles.—3. Le Culte de la Patrie. —4. L'Unité de l'Église et la Guerre. — 5. La Guerre et le Martyre. — 6. Le Clergé et la Guerre.—7. Le Culte Divin et la Guerre.—8. Prophéties de Guerre. —9. La Notion Théologique de la Paix. Épilogue: La Vérité et la Guerre. Gabriel Beauchesne, Paris. 1918. Pp. xiv—289. Prix, *franco:* 4 *fr.* 45 (majoration comprise).

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale. VIII: La Justice et le Droit. Carême 1918. Par le R. P. M.-A. Janvier, des Frères Prêcheurs. (*Conférences de Notre-Dame de Paris.*) P. Lethielleux, Paris. 1918. Pp. 379.

PHILOSOPHICAL.

THE PHILOSOPHY OF PLOTINUS. The Gifford Lectures at St. Andrew's, 1917-1918. By William Ralph Inge, C.V.O., D.D., Dean of St. Paul's, Honorary D.D. (Aberdeen), etc. In two volumes. Longmans, Green & Co., London and New York. 1919. Pp. 270 and 254. Price, $9.00 *net.*

RACIAL FACTORS IN DEMOCRACY. By Philip Ainsworth Means. Marshall Jones Co., Boston. 1918. Pp. x—278. Price, $2.50 *net.*

SUR LES ROUTES DU DROIT. Par Louis Barthou. Ancien Président du Conseil des Ministres. Bloud & Gay, Paris. 1918. Pp. 335.

LE CHRÉTIEN HOMME D'ACTION. Par Albert Mahaut. Lettre de l'Abbé A.-D. Sertillanges. Préface de Georges Goyau. Deuxième édition. Perrin & Cie., Paris. 1918. Pp. xxii—194. Prix, 3 *fr.* 60 (majoration comprise).

HISTORICAL.

DANS LES FLANDRES. Dunkerque—Zuydcoote—Houten—Furnes—Coxyde—Adinkerke—La Panne. Notes d'un Volontaire de la Croix-Rouge, 1914-1915. Par D. Bertrand de Laflotte. Préface de M. le bâtonnier Henri-Robert. Ouvrage honoré de souscriptions du Ministère de l'Intérieur, du Ministère de l'Instruction Publique, du Conseil Municipal de Paris, et du Comité Catholique de Propagande française à l'Étranger. 4e édition. Bloud & Gay, Paris ou Barcelone. 1917. Pp. 285. Prix, 3 *fr.* 50.

UNE CAMPAGNE FRANÇAISE. Par Alfred Baudrillart, Recteur de l'Institut Catholique de Paris. Préface de Frédéric Masson, de l'Académie française. (*Publication du "Comité Catholique de Propagande française à l'Étranger."*) Bloud & Gay, Paris ou Barcelone. 1918. Pp. 272. Prix, 3 *fr.* 50.

L'ACTION DE BENOÎT XV PENDANT LA GUERRE. Par Paul Dudon. Adapté de l'Italien. Avec une Préface. Gabriel Beauchesne, Paris. 1918. Pp. 64. Prix, *franco:* 1 *fr.* (majoration comprise).

EN CAPTIVITÉ. Il Juillet, 1916 – 1er Nevembre, 1917. Par A. Limagne. Aumônier Militaire. P. Lethielleux, Paris. 1918. Pp. 247. Prix, 4 *fr.* 20 (avec majoration).

AVEC LES APINS. Par. F.-A. Vuillermet. P. Lethielleux, Paris. 1918. Pp. 217. Prix, 3 *fr.* 60 (majoration comprise).

LA PALESTINE ET LES PROBLÈMES ACTUELS. Gabriel Beauchesne, Paris. 1918. Pp. 56.

RECENT BOOKS

MATER CHRISTI. MEDITATIONS ON OUR LADY

By the Reverend Mother ST. PAUL, House of Retreats, Birmingham; Author of "Passio Christi," "Sponsa Christi," etc. With a Preface by the Rev. JOSEPH RICKABY, S. J. Crown 8vo. $1.25 *net*.

BY THE SAME AUTHOR

SPONSA CHRISTI: MEDITATIONS FOR RELIGIOUS

By Mother ST. PAUL. With a Preface by the Rev. JOSEPH RICKABY, S. J. Crown 8vo. $0.90 *net*.

"There is not one religious duty of the day which is not here dealt with in a most satisfying manner. For the many religious women of the English-speaking world this book will prove a boon because of its sound spirituality, its practical common-sense and its satisfying clearness. They who will use it most constantly will best know how to appreciate its merits."—*Rosary Magazine*.

PASSIO CHRISTI: MEDITATIONS FOR LENT

By Mother ST. PAUL. With a Preface by the Rev. JOSEPH RICKABY, S.J. Crown 8vo. $1.40 *net*.

"The plan of this beautiful devotion is eminently practical."—*Freeman's Journal*.

MEDITATIONS WITHOUT METHOD:

Considerations Concerning the Character and Teaching of Christ Arranged as an Informal Three Days' Retreat

By the Rev. WALTER DIVER STRAPPINI, Priest of the Society of Jesus; Author of "The Inward Gospel." Crown 8vo. $1.80 *net*. Second Edition.

THE THREE HOURS' AGONY OF OUR LORD JESUS CHRIST

By the Rev. PETER GUILDAY, of the Catholic University of America, Washington, D. C., Author of "The English Catholic Refugees on the Continent, 1558-1795." 12mo. $0.75 *net*.

These Sermons were originally given at the Church of Our Lady of Lourdes, New York City. They are now printed in the hope that they may prove welcome to that larger audience of devout people who gather in increasing numbers year by year for the Good Friday Devotion.

GOOD FRIDAY TO EASTER SUNDAY

By the Rev. ROBERT KANE, S. J., Author of the "The Sermon of the Sea, and Other Studies," "From Fetters to Freedom," "The Plain Gold Ring," etc. Crown 8vo. $1.25 *net*. Second impression.

"Seven sermons of surpassing eloquence and beauty, on the Seven Last Words of the Redeemer, together with a touching discourse on Our Lady of Dolors and a sermon on Easter Day and on the Assumption. The book will carry balm to many bleeding hearts. We strongly recommend it to our readers."—*Madonna*.

THE ANCIENT JOURNEY

By A. M. SHOLL. With an Introduction by the Rev. JOSEPH MCSORLEY, of the Paulist Fathers. Crown 8vo. $1.00 *net*.

The "Ancient Journey" is the journey to God. In this little book the author endeavors to point out the provision made for the traveller by the Catholic Church.

THE PHILOSOPHY OF PLOTINUS

The Gifford Lectures at St. Andrews, 1917 and 1918

By the Very Rev. W. R. INGE, C.V.O., D.D., Dean of St. Paul's. 2 vols. 8vo. $9.00 *net*.

"Constitutes the most exhaustive study extant of one who is generally regarded as the great Philosopher of Mysticism."—*Morning Post*.

LONGMANS, GREEN & CO. Fourth Ave. and 30th St. NEW YORK

The leading Church Towers everywhere are being supplied with **Bells**

from the

MENEELY BELL CO.

198 Broadway New York City

TROY, N. Y.

Loose Leaf Ring Books

We are distributors of the Famous **TRUSSELL** single ply, all leather, Solid, Ring Book Covers.

Into a **TRUSSELL** Patented all leather Ring Book cover you will find but one ply of solid Leather equal in thickness to the old style three-ply Cover.

The service of a Ring Book is determined by how it is made as well as the Material of which it is made from.

TRUSSELL Patented all leather Ring Book covers should outwear several times over the old style Ring Book covers because of the fact that they are all leather and there are no layers to separate.

Made in Memorandum and Price Book Sizes.

SPECIAL OFFER

A Genuine Leather cover (single ply) Loose Leaf Memo Book, 50 Sheets Paper, your Name stamped in gold on cover, Postpaid **50** cents.

Address

Loose Leaf Book Co.

Station L, Box 6 Dept. 16 **New York City**

SERMONS ON THE HOLY GHOST

Easy and Interesting

IF YOU USE

"Glories of the Holy Ghost"

BY

WM. F. STADELMAN, C. S. Sp.

The Book Without a Rival

389 pages text. (The Holy Ghost in Scripture, Doctrine of the Church, in Practice, in History, in Art, etc., etc.)

89 FULL PAGE ART PICTURES
HIGHLY ARTISTIC BINDING

Moire Cloth $3.00
Moire Cloth, and half leather back . $3.50

Address

Society of the Divine Word

Techny, Ill.

The Reverend Clergy

Desirous of securing or recommending competent Organists, Teachers, Sextons, House keepers, etc., etc., are invited to use these columns. Terms, $2.00 a card space.

Organist Desires Position

Fifteen years experience, Modern and Gregorian Chant. Proficient at any line. Expert with children's choir. Address

"Organist," care of Dolphin Press
1305 Arch Street, Philadelphia, Pa.

Priest Would Like Position Teaching in a College

University Graduate

Or, Organist or Director of Church Choir —Plain Chant and modern music. European study. Address

"Professor," care of The Dolphin Press
1305 Arch Street, Philadelphia, Pa.

E. J. Knapp Candle and Wax Co.

INCORPORATED

Capital Stock, $350,000

Manufacturers of Stearic Acid and all other grades of Candles. Special attention given to Beeswax Candles for the Holy Sacrifice of the Mass and for Benediction.
These candles are made according to the ruling of the Sacred Congregation of Rites (14 December, 1904).

All Sanctuary Supplies

The members of this Company are all Catholics. Our business transactions are under the supervision of an Advisory Board, the Chairman of which is the Bishop of the Diocese of Syracuse.

Ritual Brand Candles

60 % Pure Beeswax

Immaculata Brand Candles

100 % Pure Beeswax

Affidavit in Every Carton

We are the originators and the sole manufacturers of the Olive Oil Vaxine Candle for Sanctuary Lamps known to the trade as the

Olivaxine Candle

This oil Candle has the approval of the Bishop of the Diocese of Syracuse.

Write for Illustrated Catalogue

SYRACUSE, N. Y., U. S. A.

LAST summer, America expected a long war. She prepared for it, and prepared so tremendously that the knowledge of what America was doing broke the spirit of the enemies' resistance.

The war collapsed.

But those preparations must be paid for. Such a sudden victory is expensive in money, ***but a slower victory would have cost the lives of thousands more of America's boys,*** and even more treasure.

Americans will show their gratitude by helping to pay for those preparations.

The money for the Victory Liberty Loan will pay the bills.

How much will you subscribe?

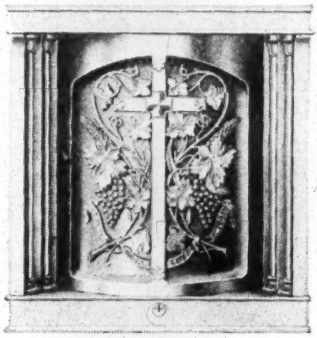
Subscribe to the

Victory Liberty Loan

Safeguard the Blessed Sacrament

Protection for the Holy Eucharist and Sacred Vessels is as necessary as insurance on the Church.

We guard the honor and safety of our civil rulers with troops. We protect them with our lives, if need be. Can we venture to do less for the King of Kings who dwells in the humble palace of the Tabernacle?



In late years numerous attempts have been made to rob Churches in the United States. These are due not so much to any neglect on the part of the Pastors, but on account of the increase of vagrancy and crime amid the unsettled social conditions of our country.

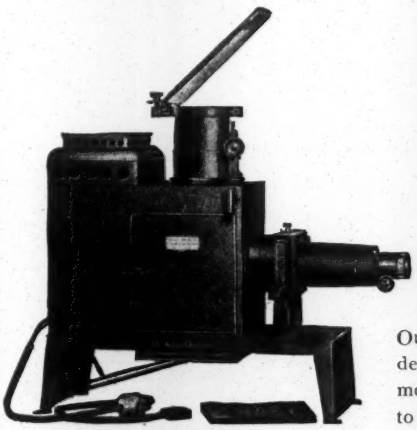
UNNECESSARY RISK

This risk of loss and uncertainty can be eliminated by the ***Eucharistic Tabernacle Safe,*** a small edition of a large safe exclusively designed for Altar use, built entirely of steel & bronze—***the only dependable safeguard against sacrilegious vandalism.***

You will not be obligated by requesting full particulars, so why not write today?

MATRE & COMPANY, The Church Goods House
76 West Lake Street, Chicago, Illinois

Approved and Recommended by the Sacred Congregation of Rites, May 8th, 1908



Combined Balopticon for Lantern Slides and Opaque Objects
Price $135.00

Bausch and Lomb Balopticon

THE PERFECT STEREOPTICON

for every practical form of optical projection is again in the market, backed by increased facilities which have been occupied in war service of a most significant character.

Our release from this service is of course gradual. As the demands made upon us by the government are lessened from month to month, however, we are enabled to increase deliveries to our other patrons.

Write for Balopticon catalogue, with price list of our revised line, and inform us regarding your requirements

Bausch & Lomb Optical Co.

516 ST. PAUL STREET, ROCHESTER, N. Y.

NEW YORK CHICAGO WASHINGTON SAN FRANCISCO

Leading American Makers of Photographic Lenses, Microscopes, Projection Apparatus (Balopticons), Ophthalmic Lenses and Instruments, Photomicrographic Apparatus, Range Finders and Gun Sights for Army and Navy, Searchlight Reflectors, Stereo-Prism Binoculars, Magnifiers and other High-Grade Optical Products.

Seven-Day Tabernacle Vigil Light

Safe — Clean — Odorless — Convenient

These large Vigil Lights are proving most satisfactory for use in the Sanctuary Lamps in place of Oil.

With initial order for one case, containing 24 pieces, will be included one ruby globe of the proper size.

Price - - - - - - - - - - Each 75c.

Manufactured only by

THE WILL & BAUMER CO.

SYRACUSE, NEW YORK

Branches:

New York **Chicago** **Boston**

25 Stereopticons Free 25

To Advertise, we will give

ABSOLUTELY FREE

To the first 25 customers ordering our two great Catholic Educational Series of Lantern Slides:

The Catechism (68 colored views) - - - - $35.00
Bible and Church History (151 colored views) - $75.00

one of our regular $45.00 Stereopticons, equipped with 1000-watt stereo. lamp. Can be used both for classroom daylight blackboard projection, and large hall lectures. We guarantee the Stereopticon to be the equal of any $50.00 machine on the market.

Don't Miss this Chance

Write or Wire Your Order Immediately

Deposit of $25.00 required. Money refunded if not satisfied. 200 parochical schools now using these slide series.

WALTER L. ISAACS CO., Inc.

"The Religious Slide Concern"

36 East 23rd Street **NEW YORK**

The Ecclesiastical Review

Established in 1889

For Priests

By Priests

invites Every Priest to enroll his name on its list of subscribers

THE ECCLESIASTICAL REVIEW is now in its ***Sixtieth Volume,*** and it is looking ahead to a year of increasing efficiency, encouraged by the fact that each volume has seen the REVIEW steadily grow in the confidence and in the number of its readers. This gratifying fact brings with it a quickened sense of responsibility toward our subscribers and the resolve to make the REVIEW more and more interesting and helpful to priests.

✢

Questions of practical interest and importance to every priest in the domain of Moral Theology, Canon Law, and Pastoral Theology; the Documents of the Holy See and the Decisions and Decrees of the various Roman Congregations; Reviews of all publications of interest to the Clergy.

✢

Experience has shown—cases crop up every day—of the unwisdom of relying upon reading the copy of another subscriber. Sooner or later, in one way or another, this prop is withdrawn, and it is too late then to get the volumes that are desired.

✢

It is better to subscribe without delay. THE REVIEW is the "PRIEST'S ENCYCLOPEDIA," for Priests, by Priests; and no Priest should be without his own copy.

THE ONLY CORRECT

YET

THE UNFAILING LIGHT

POCO PERFECT OIL COMBUSTION OUTFIT

FOR THE

Sanctuary Lamp

POCO is the only system that needs no adulteration in the oil to procure a continuous light.

We Guarantee Success

B. MULLER-THYM & CO.

Kansas City, Mo.

A Great Opportunity

Main Altar and Two Side Altars

Pulpit with Baldachin and special pedestal, all handsomely carved, wood, and finished in cream and gold.

Pure Gothic Style

Statuary in white and cream, extra rich, included.

All in fine condition and being replaced with marble.

Photographs, measurements, prices, etc., sent on request.

ST. PATRICK'S RECTORY
309 South Taylor St.
SOUTH BEND, IND.

Van Duzen Bells

Formerly Van Duzen & Tift

For over 80 years our bells and chimes have given complete satisfaction in cathedrals all over the country. They are famous for their full, rich tones, volume and durability.

Only the best bell metal—selected copper and tin—is used in our bells. Each bell is guaranteed.

Send for catalogue

The E. W. Van Duzen Co.

Buckeye Bell Foundry

428-434 East Second Street

CINCINNATI - - - OHIO

Religious Communities of Women in the New Code of Canon Law

Compiled and Arranged by a Friar Minor of the Sacred Heart Province

BEING A BRIEF STATEMENT OF THE "THINGS THEY OUGHT TO KNOW" FROM THE NEW CODE

Fifty Cents. Postage Extra

Address

LIBRARIAN

3140 Meramec St., St. Louis, Mo.

Firms with Episcopal Authorization to handle Sacred Vessels to Repair them

BALTIMORE:	**JOHN MURPHY CO.**, Park Avenue and Clay Street.
BOSTON:	**HENRY A. DOLAN CO., INC.**, 76 Summer Street. **THOS. J. FLYNN & CO.**, 62-64 Essex Street. **PATRICK J. GILL**, 387 Washington Street.
CHICAGO:	**BENZIGER BROS.**, 214-216 W. Monroe Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **JOHN P. DALEIDEN CO.**, 1530-32 Sedgwick Street. **MATRE AND COMPANY**, 76 W. Lake St. **SPAULDING & CO.**, Michigan Avenue and Van Buren St.
CINCINNATI:	**BENZIGER BROS.**, 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **FR. PUSTET CO.**, 436 Main Street.
CLEVELAND:	**THE R. A. KOCH CO.**, 1139 Superior Avenue. **NORTHERN OHIO PLATING WORKS**, 1232 E. Third St.
MILWAUKEE:	**DIEDERICH-SCHAEFER CO.**, 413 Broadway. **A. WERNER**, 649 E. Water Street.
NEW YORK:	**BENZIGER BROS.**, 36 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **THE W. J. FEELEY CO.**, 10 East 50th Street. **THE GORHAM COMPANY**, 5th Avenue and 36th Street. **P. J. KENEDY & SONS**, 44 Barclay Street. **FR. PUSTET CO.**, 52 Barclay Street.
PHILADELPHIA:	**H. L. KILNER & CO.**, 824 Arch Street. **FRANK A. L. LEAHY**, 1645 North Third Street. **J. J. McDERMOTT & CO.**, Room 818, 1011 Chestnut Street. **OESTERLE & CO.**, 125 South Eleventh Street. **JOSEPH J. O'LOUGHLIN**, 141 N. 9th Street. **F. C. PÉQUIGNOT**, 1331 Walnut Street. **WRIGHT MANUFACTURING CO.**, 133 Master Street.
PITTSBURGH:	**E. J. LETZKUS**, 2002 Jenkins Arcade.
PROVIDENCE:	**THE W. J. FEELEY CO.**, 169 South Angell Street. **WILLIAM J. FEELEY**, 511 Westminster Street. **THE GORHAM CO.**, Elmwood.
ST. LOUIS:	**B. HERDER BOOK CO.**, 17 South Broadway. **MUELLER PLATING CO.**, 207 North Sixth Street.

The Catholic University of America

WASHINGTON
District of Columbia

Right Reverend THOMAS J. SHAHAN, D.D., Rector

IN addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the **Schools of Philosophy, Letters, and Science**, a series of undergraduate courses leading to the degree **Bachelor of Arts.**

In the **School of Law**, courses leading to the degree **Bachelor of Laws.**

In the **School of Technology**, a series of undergraduate courses leading to the degree **Bachelor of Science** in:

Civil Engineering. **Mechanical Engineering.**
Chemical Engineering. **Electrical Engineering.**

For announcements and detailed information concerning courses, in the—

Faculty of Philosophy, address, V. REV. E. A. PACE, Ph.D.
Faculty of Law, address, Dr. THOMAS C. CARRIGAN, LL.D.
School of Technology, address, Prof. D. W. SHEA, Director.

These courses are open to graduates of High Schools, Academies, and others of like Scholastic attainments.

Brotherhood Wine Company

HOUSE FOUNDED 1839

330-334 Spring St. and 493-495 Washington St., New York

Altar Wines for Sacramental Purposes

	12 Bots.	Gal.	Bbl. Lots of 50 Gals.
Loyola Dry	$6.50	$1.80	$1.70
Loyola (Moderately Sweet)	7.00	2.00	1.90
Loyola (Moderately Sweet) Res Vintage	9.00	2.75	2.50
Aquinas (Slightly Sweet)	6.50	1.80	1.70
Liguorian, Riesling	6.50	1.80	1.70
St. Benedict (Sweet)	7.00	2.00	1.90

PRODUCERS OF THE FINEST WINES IN AMERICA
RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

VERAVENA SPANISH PRIZE ALTAR WINE

In Bulk		In Glass	
13 Gals.	$3.70 per Gal.	12 Large Bots.	$12.00
20 "	3.60 "	50 " "	46.00
40 "	3.50 "		

We furnish endorsements for this Spanish Wine from His Holiness, Pope Benedict XV.
Prices subject to change. This Wine is used all through Europe.
Revenue Tax will be added to above prices: Dry Wines, 8 cents per gallon; Sweet Wines, 20 cents per gallon

KINDLY ASK FOR PRICE-LIST

EDWARD R. EMERSON, Pres.

L. L. FARRELL, Director
Gen'l Mgr. Altar Wine Dept.

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars

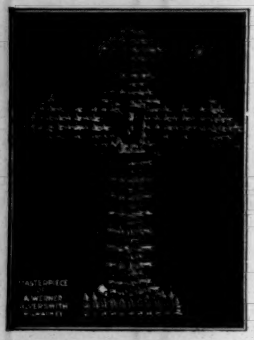
ST. MARY'S CHURCH, GRAND FORKS, N. D.
REV. M. J. FLETCHER, PASTOR

QAINTED Mosaic Decorations, Caen Stone treatment on wall, and Mural Paintings designed and xecuted by our studios. Special attention given to coustical treatment and scientific lighting. The ev. Clergy is respectfully invited to visit our studios.

WRITE FOR SUGGESTIONS
AND ESTIMATES

CONRAD SCHMITT STUDIOS

07 GRAND AVENUE MILWAUKEE, WIS.



THE GOOD OLD METHOD

Skillful Workmanship and Fair Dealing always uphold a Good Reputation.

MY work in gold-plating and refinishing sacred vessels LOOKS and WEARS BETTER than when new.

My Prices are most reasonable.

A. WERNER, THE SILVERSMITH

Werner Building **Milwaukee, Wis.**

MITE BOXES

For Missionary and Special Offerings

These Boxes are so constructed that the money cannot be removed without destroying the box

Samples and Prices of the various styles sent on request

EDWARDS FOLDING BOX CO

Manufacturers of Folding Paper Boxes of all kinds

27 North Sixth St. **526-528 Cuthbert St.**

Philadelphia

FOR the education of the children of your parish, and the entertainment of the grown-ups, no greater help offers itself to you than Motion Pictures and

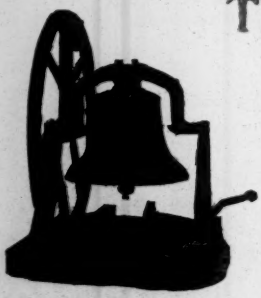
The DeVry Portable Motion Pictures Projector

It is entirely self-contained, weighs but twenty pounds, takes standard size reels and film, attaches to the ordinary light socket, and projects, perfect pictures at the touch of a button; making it ideal for all church and school use.

A catalog, fully describing the DeVry and its application to various uses, will be sent on request addressed to

The DeVry Corporation

1260 Marianna Street **Chicago, Ill.**



The OLD MENEELY Foundry

Established 1826

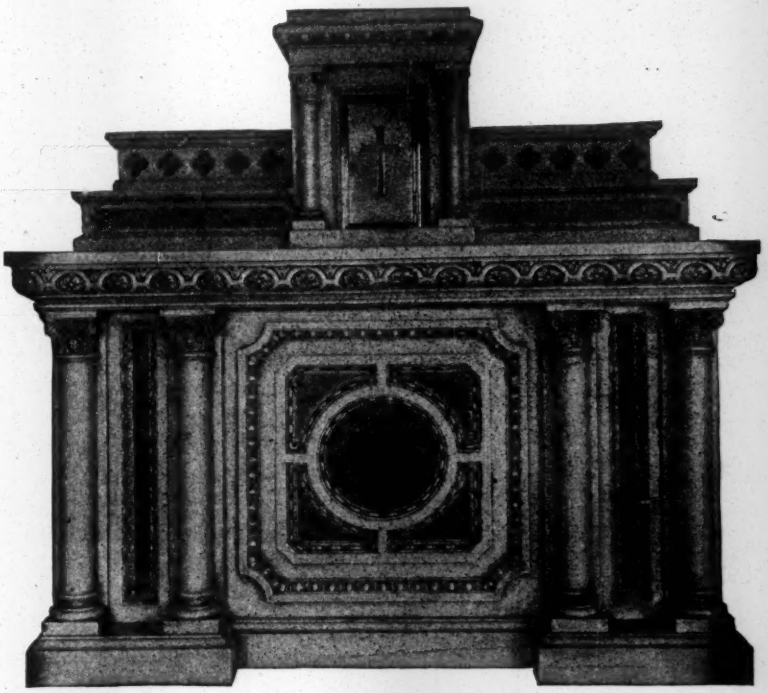
MENEELY & CO.

WATERVLIET (West Troy), N. Y.

Founders of the Finest

Church Bells, Peals, and Chimes

Altars, Shrines, Pedestals



Copyright 1916. Bernardini Statuary Co.

Altars of Marble, "Simico," Wood, Stone, etc.

Stations and Statuary of "Simico"

BERNARDINI STATUARY CO

Studios: 26-28 Barclay Street NEW YORK

The Josephinum Church Furniture Co.

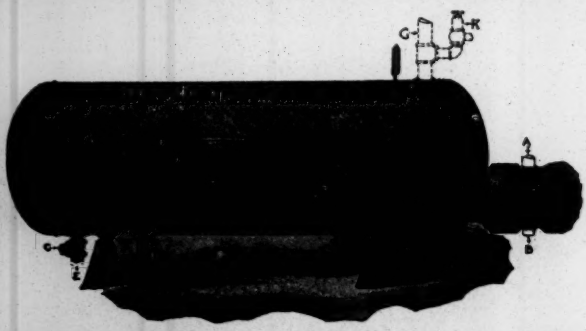
Exclusive Designers and Builders of

CHURCH FURNITURE

Altars, Pews, Pulpits, Confessionals, Etc.

Write for Designs and Pew Catalog.

Office and Studio COLUMBUS, OHIO



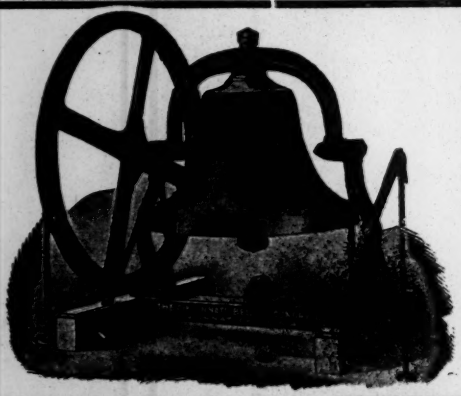
We keep others in hot water

"SIMS"

Heaters are built right, operate right and are always ready for service. State your troubles to us—we will help solve them.

The Sims Co., Erie, Pa.

Agents Everywhere



"BLYMYER BELLS"

Sweetest of all Sabbath Sounds

Their clear, mellow tones are an invitation and a call to duty

Catalogue with prices and convincing testimonials gladly furnished on request

The Cincinnati Bell Foundry Co.

B-97 Cincinnati, Ohio

Church Chime Peal

BELLS

Memorial Bells a Specialty

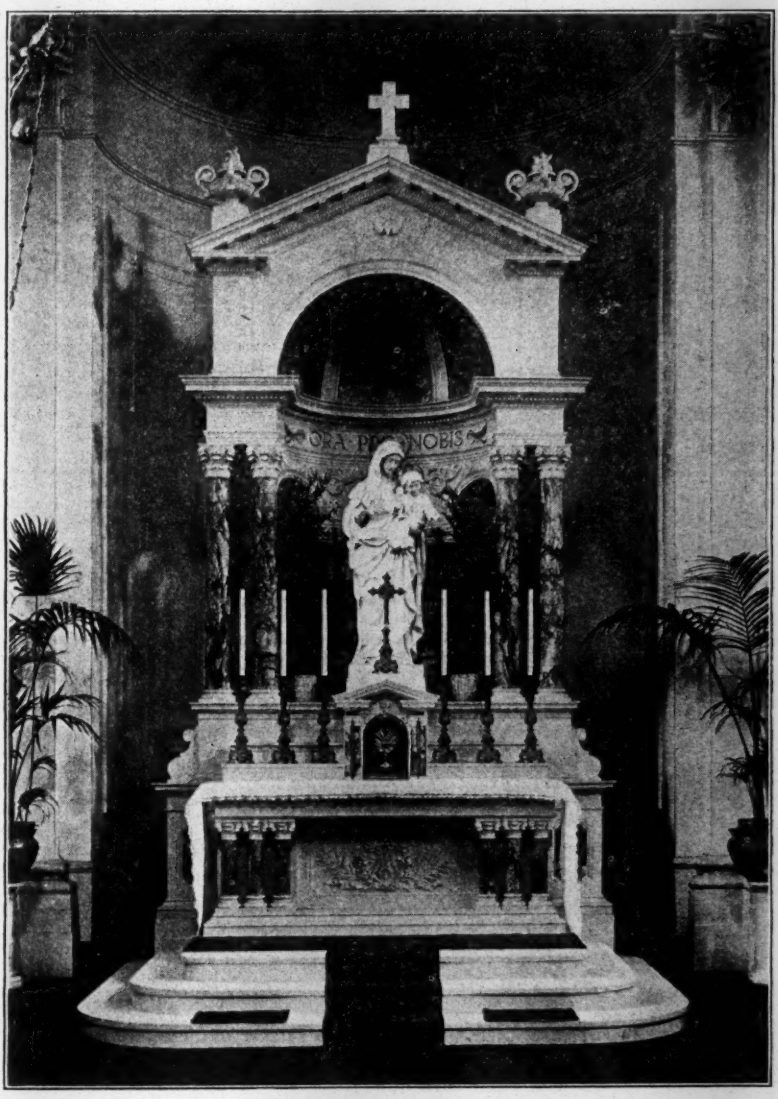
16 bells, Immaculate Conception Cathedral, Denver.
16 bells, St. Helena Cathedral, Helena, Mont.
11 bells, Chapel of Immaculate Conception, St. Mary's-of-the-Woods, Ind.

McSHANE BELL FOUNDRY CO., Baltimore, Md., U. S. A.

Chicago Office: Room 64, No. 154 W. Randolph Street

Established 1856

ARTISTIC MARBLE ALTARS



THIS SIDE ALTAR OF THE BLESSED VIRGIN, TOGETHER WITH THE ST. JOSEPH SIDE ALTAR, WERE ERECTED BY US FOR THE FATHERS OF THE BLESSED SACRAMENT, IN THE CHURCH OF ST. JEAN BAPTISTE, NEW YORK, N. Y.

THE McBRIDE STUDIOS

41 Park Row
New York, N. Y.

Via Posta Vecchia
Pietrasanta, Italy

Unification of Catechetical Teaching

Revised in Accordance
with the

CODE OF 1918

CHRISTIAN BROTHERS'
SERIES OF

CATECHISMS

It is the Only Complete Uniform Course of Christian Doctrine by Grades, from Kindergarten to Seminary

This series introduced in your Day and Sunday School will meet the great demand of the times, being widely recognized now as unique in respect to precision and comprehensiveness.

For further information, address the publisher

John Joseph McVey, Publisher, 1229 Arch Street, Philadelphia, Pa.

Woodward & Tiernan Ptg. Co., 309 North 3rd St., St. Louis, Mo.,
Western and Southern Agents

The Beneficial Saving Fund Society of Philadelphia

1200 CHESTNUT STREET

Interest 3.65% per annum

We solicit the care of your savings Accounts opened by mail

This is where a Catholic Congregation Once Worshipped

The people were glad to have even such a miserable *hut*. It was better than none at all.

Recently a writer in the REVIEW suggested that the building of Chapels or Churches in the out-of-the-way places might be sometimes a "mistake." His point was that such buildings attract Catholics to settle around them, and perhaps take them away from church and school elsewhere.

What about those already settled? The Catholic Church Extension Society does not concern itself about places **WITHOUT CATHOLICS.** It **DOES** concern itself about places where there are from eight to fifty Catholic families ***without a Church in which to hear Mass and receive instructions.***

IT HAS FOUND AND HELPED APPLY THE REMEDY TO ABOUT SIXTEEN HUNDRED SUCH PLACES.

Over two-thirds of these little missions are growing and some are parishes with resident pastors already.

Ask the Bishops of Lead, Baker, Corpus Christi, Dallas, Great Falls, Helena, etc., etc., etc., etc., or the Archbishop of Oregon, in how many cases did they find the building of Catholic Churches for churchless communities a "mistake."

$500 will insure the building of a Chapel or Church.

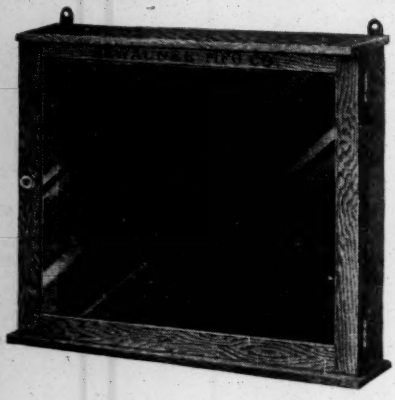
HERE IS A SAMPLE OF ONE EXTENSION CHAPEL

Money given the Catholic Church Extension Society subject to life interest of the donor in the income, **IS NOT USED UNTIL ALL OBLIGATIONS CONNECTED WITH IT ARE DISCHARGED.** We pay the income regularly; but the investment is held till the death of the donor, as an additional guarantee of safety. The Society is governed and directed like a bank; and takes no chances. Its finances are guarded by a board of business men. Its officers are bonded, and their quarterly reports audited.

Ask us about our annuity plan

The Catholic Church Extension Society of U. S. A.

McCormick Building **Chicago, Illinois**



Kewaunee Bulletin Board at a Bargain

We illustrate a new Kewaunee Bulletin Board that we are able to offer at a very close price, owing to an advantageous purchase of pressed cork, which material is used for the backs of these Boards.

This is an opportunity to secure a cork-back Board for just about what a wood-back Board would cost.

Made in 3 designs:
3 ft. high, 3½ ft. wide, with glass doors
Same size without doors
2½ ft. high, 2 ft. wide, without doors

Write for complete information

New York Office: 70 Fifth Avenue

Kewaunee Mfg. Co.
LABORATORY FURNITURE EXPERTS
KEWAUNEE, WIS.

Branch Offices:
Columbus, Atlanta, Dallas, Kansas City, Spokane, Little Rock, New Orleans, El Paso, Minneapolis, San Francisco, Denver

ECCLESIASTICAL ART METAL WORKS

Chalices, Ostensoriums,

Censers, Crucifixes, Lamps, Gates, Candelabra, Tabernacle Doors, Etc.

Special or Standard Designs

Call or write for prices

CHALICES, ETC., MADE FROM YOUR JEWELRY

Repairing and Refinishing

Gold, Silver, or Brass Parts Carefully Handled

Episcopal Permission to Handle Sacred Vessels

Responsible Dealers Stock Our Goods

WRIGHT MFG. CO., Inc.

133-135 Master St., PHILADELPHIA, PA.

What Has Your Church Done to Help

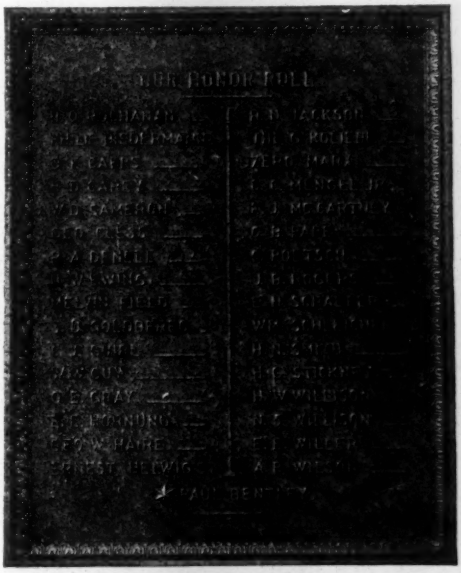
WIN THE WAR?

The answer is your service flag with its many stars, each for a valiant soul who has gone forth to do his part. This flag is inspiring indeed, but its permanence is not enough to justify its use as an only record.

YOUR CHURCH SHOULD ERECT A BRONZE OR ORBRONZE TABLET THAT THE WORLD MAY KNOW FOR ALL TIME THE SPLENDID PART IT PLAYED

We are prepared to furnish designs of tablets of any desired size or form

TABLETS
IN
BRONZE
ORBRONZE
MARBLE
AND
RIGALICO



MONUMENTS
IN
BRONZE
ORBRONZE
MARBLE
GRANITE
STONE

If interested in more elaborate memorials, we have some very desirable suggestions in monuments of bronze and granite.

Write Right Now

DAPRATO STATUARY COMPANY

762–770 W. Adams Street
CHICAGO, ILL.

51 Barclay Street
NEW YORK, N. Y.

ASBESTONE
COMPOSITION FLOORING

OLD FLOORS MADE NEW

Asbestone Floor and Walls

Economy can best be practiced by renovating what we have and making that which we have permanent.

Your old splintered, worn and badly battered floors furnish the necessary foundation and base for **ASBESTONE.**

A positive protection against fire, disease and insects, is to cover the floor with **ASBESTONE** plastic flooring.

ASBESTONE, the jointless, silent, fireproof and sanitary flooring that looks like tile and costs only half as much, laid over old or new concrete and wood.

Send sizes of space you desire covered and quotation with samples will be sent by return mail.

Franklyn R. Muller & Co. 922 Madison St. Waukegan, Ill.

SCHOOL MAPS

Designed by Educators

Edited by Scholars

Produced by Craftsmen

Made in America

Will you make a note now to write

Denoyer-Geppert Company

460 East Ohio Street Chicago

?

D. P. Murphy Jr.

Easter

ENVELOPES AND
GREETING CARDS

14 BARCLAY ST.

NEW YORK

WILLIAM J. FEELEY

Ecclesiastical Wares

Gold – Silver – Brass

In the selection of Altar Vessels in gold and silver or Sanctuary Wares in Brass or Bronze I would be pleased to advise on this subject. My many years experience in the production of ecclesiastical Art Metal goods and medals is at your service.

A letter of inquiry will bring you a whole lot of information that will be of interest.

William J. Feeley

Jackson Bldg., 511 Westminster St.

PROVIDENCE, R. I.

Beautiful Marble Statuary Carved Here in Our Studios

LAST SUPPER (AFTER DA VINCI), CUT IN CARRARA MARBLE

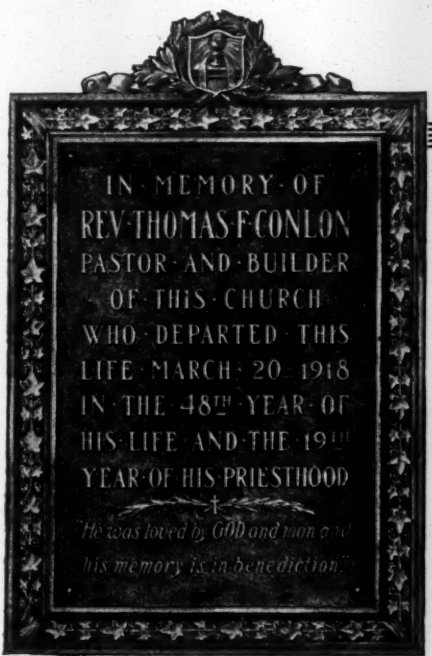
MARBLE STATUARY ALTARS AND MOSAICS BRONZE COMMUNION RAIL GATES
MEMORIAL TABLETS SCREENS CATHOLIC MONUMENTS TERRA COTTA STATUARY
GROUPS PEDESTALS COMPOSITION AND WOOD STATUARY ALTARS STATIONS ETC.

Original work executed in all styles and periods in the various adaptable materials.

Architects' Plans and Specifications carefully executed

Established 1876

Designers **The Kaletta Company** Sculptors
Studios: 3715-21 California Ave. ST. LOUIS, MO.


IN MEMORY OF
REV THOMAS F CONLON
PASTOR AND BUILDER
OF THIS CHURCH
WHO DEPARTED THIS
LIFE MARCH 20 1918
IN THE 48TH YEAR OF
HIS LIFE AND THE 19TH
YEAR OF HIS PRIESTHOOD
"He was loved by GOD and man and
his memory is in benediction"

AS MANUFACTURERS of
CAST BRONZE
- TABLETS -
MEMORIAL & COMMERCIAL
HONOR ROLLS ETC WE WILL
BE PLEASED TO SUBMIT
SKETCHES & PRICES ON
RECEIPT of REQUIREMENTS

THE FEELEY COMPANY
ESTAB. ART METAL WORKS 1870

10 EAST 50TH ST. NEW YORK CITY

True Quality

It is comparatively easy to build refrigerators that are convenient and good-looking. It is quite another thing to produce refrigerators that have true quality inbuilt in them.

For a third of a century McCRAY Refrigerators have been built on the true quality basis. Thousands of satisfied owners are proof that McCRAY Refrigerators combine convenience and design with sound principles of construction—that first class materials and workmanship enter into the McCRAY.

McCRAY

Sanitary Refrigerators

are especially adapted to Institution and Hospital use. Some of the best known Catholic Institutions using McCRAY Refrigerators are the following:

Catholic University, Washington, D. C.
St. Vincent's Hospital, Indianapolis, Ind.
St. Joseph's Hospital, Kansas City, Mo.
St. Joseph's Hospital, Omaha, Neb.
St. John's Cathedral, Cleveland, O.
Academy of Sacred Heart, Philadelphia, Pa.

In the McCRAY there is a constant circulation of cold, dry air through every compartment, due to the patented cooling system. By this means, McCRAY Refrigerators are kept so dry and sweet that foods stay fresh and wholesome longer than in other refrigerators.

Our Catalog gives complete particulars:

No. 51 for Hospitals and Institutions. No. 94 for Residences.
No. 71 for Grocers. No. 62 for Meat Markets & Gen. Stores.

"Refrigerators for all purposes"

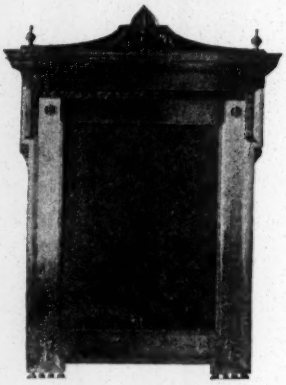
McCray Refrigerator Co.

978 Lake Street, Kendallville, Ind.

Salesrooms in all principal cities

CAST BRONZE

MEMORIAL TABLETS, HONOR ROLLS, WINDOW PLATES, ALTAR RAILINGS, SUN DIALS, ETC.



There is a nation-wide demand for bronze tablets from Churches, Societies, etc., for names of Members in Service—to whom honor is due.

We have produced some exceptionally handsome designs at very reasonable prices.

Send for information, etc.

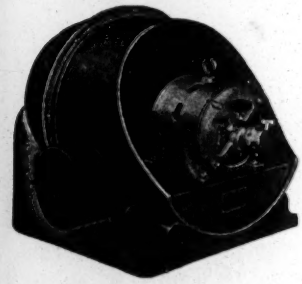
Chicago Architectural Bronze Co.

Ornamental and Architectural Bronze Work
519–521 West Van Buren Street, Chicago, Illinois

THE "Orgoblo"

is acknowledged to be the highest grade and most extensively used organ blower in existence. Many thousands of the finest and best organs in Catholic churches are operated by

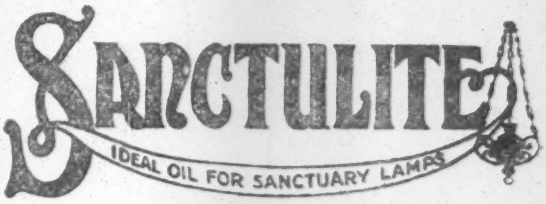
"ORGOBLOS"



The Organ Power Co.
Hartford, Conn.

Winners of the highest awards at Jamestown and Panama Expositions

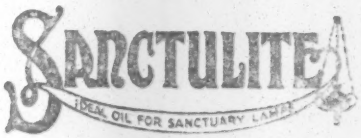
Over 12,000 in use



SMOKELESS ODORLESS

GUARANTEED TO BURN TWELVE DAYS CONTINUOUSLY WITHOUT GOING OUT WHEN NO. 2 WICK IS USED

Priests in Baltimore, Boston, Brooklyn, Chicago, Detroit, Philadelphia, New York, and many other places have sent us letters expressing their complete satisfaction



These users of SANCTULITE have not only found it in every way excellent, but have renewed their orders. That is practical proof of SANCTULITE'S real merits

Send for a sample can of SANCTULITE containing enough for one lamp—guaranteed to burn twelve days

SANCTULITE OIL COMPANY

509 West End Trust Bldg. **Philadelphia, Pa.**

Office of Holy Week

Containing a Complete Explanation of the Ceremonies and Mysteries

Revised Edition for Use of the Laity

Cloth, ... 75 cents
French Seal, red or gilt edges, $2.00
French Calf, red or gilt edges, 2.00

Holy Week — Round Notes

With Chants in Modern Notation

Cloth, . . 75 cents, net

JOHN MURPHY COMPANY

PUBLISHERS

BALTIMORE, MARYLAND

The Amiens Ciborium
Made for Rev. Theo. J. Themm
St. Cecilia's Church, Fonda, N. Y.

The Amiens Pattern

The manifest dignity and refinement of this Ciborium a reflected in a complete set of altar vessels and church fu nishings which we have in preparation under the supe vision of John Gabriel Hardy. These ornaments w have designated as the Amiens pattern.

Illustrations and prices furnished promptly on request

Honor Monuments and Memorials

Gold, Silverware and Bronzes

HARDY STUDIOS

Warwick, Rhode Island

The Permanent Roll of Honor

IN every business institution and in every factory, in every club and in every lodge, in every store and in every church, there should be some visible record of those who fought, of those who suffered, of those who died for humanity and freedom.

The Gorham Company will gladly furnish prices, and invites correspondence where advice is desired on the subject of designs.

A Portfolio of
Gorham Honor Rolls
free on request

THE GORHAM COMPANY

FIFTH AVENUE AT THIRTY-SIXTH STREET
NEW YORK

©1919